2020

Culturally Responsive Teaching for Asian Learners: A Micro-Ethnographic Case Study of ELA Teachers Within a School Culture

Andy Yen

CULTURALLY RESPONSIVE TEACHING FOR ASIAN LEARNERS: A MICRO-ETHNOGRAPHIC CASE STUDY OF ELA TEACHERS WITHIN A SCHOOL CULTURE

A dissertation submitted in partial fulfillment

of the requirements for the degree of

DOCTOR OF EDUCATION

to the faculty of the Department of

ADMINISTRATIVE AND INSTRUCTIONAL LEADERSHIP

of

THE SCHOOL OF EDUCATION

at

ST. JOHN'S UNIVERSITY

New York

by

Andy Yen

Submitted Date: March 23, 2020

Approved Date: March 23, 2020

Andy Yen	Mary Ellen Freeley

ABSTRACT

CULTURALLY RESPONSIVE TEACHING FOR ASIAN LEARNERS:

A MICRO-ETHNOGRAPHIC CASE STUDY OF ELA TEACHERS

WITHIN A SCHOOL CULTURE

Andy Yen

As student demographics across schools in the United States continue to become increasingly diverse, culture becomes a significant factor for educators. It is inextricably linked to the very fabric of identity in every individual and cannot be overlooked when it comes to student learning. Research into implementation of culturally responsive teaching (CRT) in schools proposes a viable solution and yet, much of the literature has been centered on African American and Hispanic populations, neglecting Asian learners. The purpose of this micro-ethnographic case study was to explore the relationship between school culture and student culture for Asian learners in a suburban high school with a majority Asian student population. The relationship between cultures was defined as how shared values and beliefs create meaningful connections for student motivation and learning. The focus was on how to empower Asian students to transcend assimilationist constraints embedded in school culture as well as to change how educators think and their perceptions about a multicultural approach to education. The study examined the perceptions and experiences of faculty and students within the culture of the school. Research methods and procedures revolved around qualitative measures with the use of a quantitative survey to complement: 1) qualitative collection and triangulation of data examining the role of culture within the school community, and 2) quantitative survey data using the Culturally Responsive Curriculum Scorecard (CRCS). Interviews

focused on the educational leadership stance, the focus group investigated teacher perspectives on Asian culture as embedded in school culture, observations and artifacts examined the dynamic between culture and learning in the classroom, and the CRCS survey was used to evaluate the cultural responsiveness of English Language Arts (ELA) curriculum from the point-of-views of English teachers.

DEDICATION

I would like to first acknowledge the following people for their contributions to the successful completion of my dissertation. Dr. Mary Ellen Freeley has been the guiding force behind my research work. From the inception of my topic to the defense, I am deeply appreciative of her time and commitment. Through her worldly knowledge and extensive experience, she has inspired me to continue my role as a researcher to improve the practice of education. Thank you to Dr. Randall Clemens for his sociological insights and helping to improve my research methodology. Thank you to Dr. Elizabeth Gil for her expertise in culturally diverse student populations and intercultural education. The committee's constructive feedback and positive support have been invaluable.

Thank you to my sister, Judy, who has always been steadfast in her resolve. That resilience has been an inspiration to help me through the most challenging times.

Ultimately, this dissertation is dedicated to my parents and to my beautiful wife Diana. My parents always worked tirelessly to make sure I had the opportunities that they didn't have. Thank you for instilling a belief in education at such an early age. I am forever grateful for their lessons and I am so proud to be the son of immigrant parents who showed me the value of preserving my cultural heritage. Both my educational philosophy and my cultural upbringing have contributed to completing this doctorate.

As a fellow educator, my wife has challenged me to become a better teacher. As a partner, she has supported my efforts with sage advice. And as the most caring person I know, she has reminded me to always be empathetic and understanding. Your love, patience, and unwavering belief in me have never gone unnoticed during this arduous journey and served as constant motivation to see this goal through.

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

CHAPTER 1

Introduction

Culture has always been inextricably linked to individuality and has come to shape the very processes that dictate how ideas and values are learned. In school systems and learning environments, the elements of school culture and student culture do not often align. The imbalance between white educators and minority students is predominant in the U.S., which leads to incongruent educational environments because teachers have little or no intercultural experience with students' cultural, social, and linguistic backgrounds (Gay, 2010). From a sociological perspective, such a conflict creates a discordant tension among the most important stakeholders in an educational setting. Within the current education system, there is too much emphasis on Eurocentrism that is embedded in the Common Core Standards, curriculum and instruction, teacher evaluation, and state assessments, which does not encourage teaching in culturally relevant ways (Ladson-Billings, 2014). However, multicultural education can promote equity in diverse schools by recognizing and addressing the imbalance through culturally responsive teaching (CRT). As demographics in the U.S. become more diverse, a cultural revolution necessitates educational reform that calls for cultural inclusivity and multicultural programming in schools (Lyons, Dsouza, & Quigley, 2016). A macro level approach to culture change in schools needs to address inequitable learning opportunities and deficit stances. Such a change should be implemented based on theories of CRT motivation. The contention is that emotions influence motivation, and since emotions are socialized through culture, motivation is inseparable from culture (Wlodkowski & Ginsberg, 2009). Specifically, in this study, the focus was on Asian culture and how to

empower Asian students to transcend assimilationist constraints embedded in school culture as well as to change how educators think and their perceptions about a multicultural approach to education. The intent was to first examine the extent to which schools adopt culturally responsive English Language Arts (ELA) curricula for students of Asian background, as measured by performance on the Culturally Responsive Curriculum Scorecard (CRCS). Subsequently, the research process involved a micro-ethnographic case study that explored the different perspectives and experiences based on culture that relates to the nature of a school and its characteristics (Creswell & Poth, 2018). Such an inquiry shed light on developments in curriculum and policy changes that can weave together the multiple factors that affect learning and transcend cultural boundaries in enhancing education for all students regardless of their background. In short, education must strive toward equality and make concerted efforts to address students' cultural needs in an ethnically diverse landscape that is constantly changing (Paris, 2015).

Purpose of the Study

The purpose of this micro-ethnographic case study was to explore the relationship between school culture and student culture for Asian learners at a suburban junior/senior high school with a majority Asian student population. The interplay between cultures was first examined through a curriculum lens by evaluating the cultural responsiveness of existing ELA curriculum. A qualitative study followed in the research process to define how shared values and beliefs developed authentic connections for student motivation and learning. This study examined how CRT created meaningful learning by cultivating identity, intellectualism, critical thinking, and cultural awareness (Ladson-Billings,

2014). Consequently, the study also evaluated the extent and processes in which educators can align school culture with student culture in order to cultivate a synergistic environment conducive for CRT.

Theoretical Framework

Culturally Relevant Pedagogy

Culturally relevant pedagogy provides students a way to successfully learn while maintaining their own cultural integrity and competencies (Ladson-Billings, 1995). Students pride in their cultural heritage becomes a catalyst for instructional planning and culture sharing. A positive side effect is anchored to the idea of student activism and empowerment. They come to recognize, understand, and critique social inequities (Ladson-Billings, 1995). However, this necessitates that teachers must become aware of cultural differences in order to understand the inequities so as not to reject them. This requires both cultural training and recruiting particular kinds of teachers into schools and leaning communities. Progressive teaching ideologies and methods need to be adopted, which presents quite the challenge when educators themselves lack an understanding of the cultures of their students. Ladson-Billings (1995) outlined three propositions that represent a culturally relevant continuum of teaching behaviors: 1) conception of self and others held by culturally relevant teachers, 2) how social relations are structured, and 3) conceptions of knowledge. Culturally relevant teachers must believe in their students and challenge stereotypical misconceptions. A deficit mentality must not be used to undermine the cultural capital within students. Teachers should make conscious decisions to be a part of the community from which their students come from in order to develop connections and work collaboratively with students (Ladson-Billings, 1995). In doing so,

individual, competitive achievement gives way to mutual learning and shared instructional dialogue. Collaborative arrangements in the classroom are key to foster relationship building and reciprocity within the educational experience. Lastly, knowledge must be about doing and not transferring information (Ladson-Billings, 1995). Students should be recognized as resources in areas of their own expertise, while developing critical discourse about the content they are learning. Curriculum then needs to be open to critical analyses and change. If educators become culturally competent and develop the empathetic capacity to inquire about the student-teacher relationship, include student culture in the classroom, and challenge essentialist curriculum, then schools can begin to develop a truly synergistic learning environment (Ladson-Billings, 1995).

Culturally Responsive Teaching

Wlodkowski and Ginsberg (2009) developed a framework that encompassed four necessary conditions for CRT: 1) Establish inclusion, 2) Develop positive attitude, 3) Enhance meaning, and 4) Engender competence, as illustrated in Figure 1. When teachers employ collaborative practices and critical questioning guided by the aforementioned conditions, students can begin to realize that viewpoints about race and socioeconomic backgrounds are part of a broad and complex cultural picture (Wlodkowski & Ginsberg, 1995). This framework challenges institutions of education that adhere strictly to motivation based on extrinsic reinforcement. Such is the case with high-stakes testing driven by state assessments. Rather, engagement in learning is most likely to occur when students are intrinsically motivated to learn. The key is helping students relate instruction and lesson content to their own backgrounds. By unifying teaching practices within a

motivational coherence, one defined by factors of inclusion and cultural authenticity, learning can be both improved and sustained among diverse student populations.

Figure 1. Motivational Framework for CRT

Establishing Inclusion (criteria: respect and connectedness).

This condition promotes learning environments and activities in which students feel safe to engage in deeper learning. It suggests activities and interactions where students and instructors feel respected by and connected to one another. Two examples of this condition are greeting students by name and establishing (preferably with student input) norms for large and small groupwork.

Developing a Positive Attitude (criteria: choice and relevance)

This condition promotes a favorable disposition among students toward learning through choice and relevance. Two examples are setting personal goals with students in advance of a lesson and using a variety of modalities to accomplish goals, as opposed to solely lecturing.

Enhancing Meaning (criteria: challenge and engagement)

This condition creates challenging learning experiences (with adequate support) that lead to deep engagement in learning. Two examples of this condition are teaching students how to ask each other thought-provoking questions about their work and facilitating inquiry-based projects with templates for project plans that students complete prior to their implementation.

Engendering Competence (criteria: authenticity and effectiveness)

This condition creates an understanding that students are effectively learning something they value in ways that authentically apply to their lives and aspirations. Two examples of this condition are feedback that builds on a students' strengths and is encouraging, and working with students to develop authentic evidence of learning. Exhibit 2 connects examples of strategies that facilitate a particular motivational condition.

Motivation

The correlation between culture and intrinsic motivation can become the catalyst for a paradigm shift in educational approaches to reform. Current school systems that employ high-stakes testing and data collection are predicated on operating using extrinsic factors. Ryan and Deci's (2000) definitions suggest positive associations with intrinsic motivation and alternatively, negative associations with extrinsic motivation. The latter

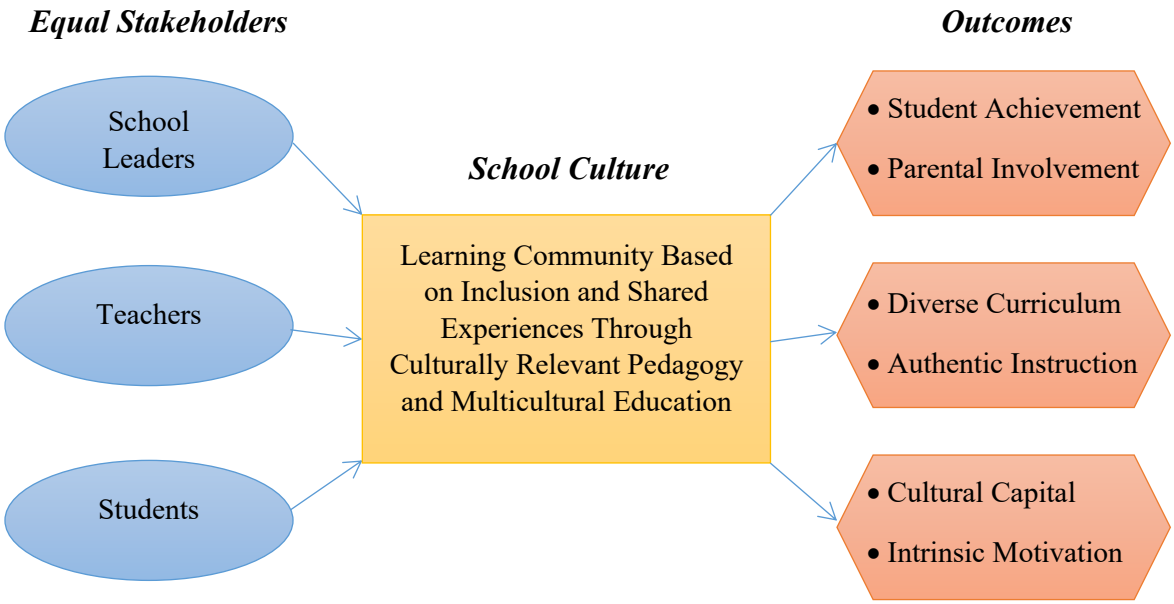
dictates that education becomes justified by end results as opposed to the process of self-discovery or joy of learning from one another. Relinquishing that joy becomes the ultimate consequence when the spectrum of motivation is misaligned. In effect, students adopt a mindset that is stagnant and based solely on grade achievement or fear of failure rather than personal investment. Deficit ideologies in schools inhibit student motivation even further, especially for minority student groups (Ladson-Billings, 2014). Without vested interest, students treat curriculum and instruction as indoctrinated learning. The CRT model channels that student interest into authentic learning experiences driven by intrinsic motivation. As stated earlier, motivationally effective teaching is a consequence of culturally responsive teaching (Wlodkowski & Ginsberg, 1995).

Conceptual Framework

The conceptual framework outlined in Figure 2 demonstrates the process of CRT when the interplay between the important stakeholders in education (leadership, teachers, and students) is founded on a collaborative effort to create a learning community built on inclusion and using a multicultural educational approach. This results in an elevated level of connection and relationship building between educators and their students (Salili, Chiu, & Lai, 2001). This approach counters deficit thinking that results in barriers to multicultural education, and instead treats each stakeholder as an agent of school culture change. When this transformation takes place, educational outcomes become far more inclusive and meaningful. From the leadership perspective, decreases in equity gaps can lead to achievement gains. Cultivating shared experiences through school events and other cultural artifacts also enhance parental involvement while promoting social justice. As for teachers, the framework leads to a causal chain of events- more diverse curriculum

creates authentic instruction, which connects students to teaching content in ways that extend far beyond that of traditional and essentialist pedagogy. Students then become cultural capital driven by intrinsic motivation to learn and enact change because education empowers their individual voices and identities. Such a commitment to change is necessary in order to effectively address the needs of the increasingly diverse student populations in schools.

Figure 2. Conceptual Framework for CRT



Significance/Importance of the Study

Crehan (2016) notes in her book, *Clever Lands,* based on her case study of educational systems in Asia that "Culture can change. And it is schools and school systems that have the power to change it" (Crehan, 2016, p. 274). This idea reflects the framework of CRT as a means of creating a synergistic relationship between home/community culture and school culture (Ladson-Billings, 1995). As student

populations become increasingly diverse, schools must undergo transformation in order to address the multitude of identities and needs for students from different backgrounds. Culture is crucial to the learning process and enables teachers to increase academic achievement among students when utilizing their cultural, social, and linguistic backgrounds in instruction (Gándara, 2002). Research has also shown that culturally responsive curricula increases academic engagement, grade point averages, positive cultural self-images, and self-definition (Dee & Penner, 2016). Educators need to view cultural diversity as a resource to be capitalized on rather than an obstacle to overcome. Students learn better when cultural values and practices are reflected in curriculum because there is a strong connection between culture and student motivation (Salili, Chiu, & Lai, 2001). When teachers align their practices to students' cultures, all student use their cultural assets as a scaffold for learning and motivation becomes intrinsic because there is shared interest and reciprocal trust. CRT has a positive influence on white students and multicultural students alike, improving their ability to think critically about privilege and underrepresentation (Laird, 2005). However, much of the current research in culturally relevant pedagogy focuses on African American and Hispanic populations. There is a gap in the literature to address the cultural needs of Asian learners. This study was intended to diagnose a school with large Asian demographics from a cultural lens, so as to contribute to the conversation on how to best prescribe practices that utilize culture to provide meaningful learning experiences. Aside from academic consequences, CRT has a significant impact on the development of anti-racial attitudes and biases (Garth-McCullough, 2008).

Research Questions

1) Are there significant differences in CRCS scores between the ELA curriculum of different grade levels?

2) How can the dynamic between cultural identity and learning for Asian students be cultivated and/or neglected within school culture?

3) How will providing Asian students more access to culturally diverse curricula and CRT practices influence their motivation and engagement?

4) What can educators do to shift the culture of a school to align with the different cultural needs of Asian students?

Definition of Terms

Culturally Responsive Teaching (CRT). Culturally responsive teaching (closely related to the term "culturally relevant") refers to the "combination of teaching, pedagogy, curriculum, theories, attitudes, practices and instructional materials that center students' culture, identities, and contexts throughout educational systems" (Bryan-Gooden, Hester, & Peoples, 2019, p. 4). Key principles that are foundational to CRT include:

- Validating students' experiences and values
- Disrupting power dynamics that privilege majority groups
- Empowering students

Culture. Signifies the values, practices, and languages of ethnic and racial minorities. In the context of education, it is a complex symbol that can bridge the gap between school culture and student culture, thereby becoming ever changing (Johnston, D'Andrea Montalbano, & Kirkland, 2017). On a deeper level, culture is a way of

processing and communicating information (Johnston, D'Andrea Montalbano, & Kirkland, 2017).

Asian. In this study, represented by students with East Asian and South Asian cultural backgrounds. The former includes China, Korea, and the Philippines while the latter consists of India, Bangladesh, and Pakistan. Chinese and Indian were the majority student populations.

School culture. The pattern of uniform and enduring artifacts, beliefs and values, and shared basic underlying assumptions that define a school system and its members, which transfer, both formally and informally, from year to year (Schein, 2016).

Culturally Responsive Curriculum Scorecard (CRCS). Designed by NYU Metro Center as a tool to evaluate the extent to which a school's English Language Arts curriculum is culturally responsive (Bryan-Gooden, Hester, & Peoples, 2019).

Canonical curriculum. Texts that constitute essentialist curriculum, usually only reflecting the lives of dominant populations, which reinforce ideas that marginalize individuals of color and diverse cultural backgrounds.

Culturally responsive text. Literature that constitutes a curriculum reflective of students from multicultural backgrounds. This includes works from diverse authors, characters, identities, and cultures that offer multiple perspectives which relate to students' real life experiences.

Assimilation. An immigrant or newcomer's move out of formal and informal ethnic associations and other social institutions into the non-ethnic equivalents accessible in the same host society.

Acculturation. An immigrant or newcomer's adoption of the culture (i.e. behavior patterns, values, rules, symbols, etc.) of the host society while retaining identity and traditions from the original ethnic culture (Gans, 1997).

Cultural capital. The assets that students bring to the classroom, which can be utilized as a resource for promoting social status and power including: beliefs, ideas, preferences, symbols, etc. (Yosso, 2005).

Deficit perspective. Attributing academic failure to perceived deficits within students, their family background, and their cultures.

Pedagogical practices. Pedagogical practices refer to the knowledge and implementation about the processes, practices, and strategies of teaching and learning.

Social justice. Centering sources of knowledge, experiences, and stories of diverse people in order to develop a critical consciousness of systems that exclude, minimize, and misrepresent underrepresented groups of people (Bryan-Gooden, Hester, & Peoples, 2019).

Transnationalism. Social phenomenon characterizing people, usually nonwhite immigrants, who live in social worlds that cross national borders, which results in heightened interconnectivity between cultures (Kasinitz, Mollenkopf, Waters, & Holdaway, 2008).

CHAPTER 2

Review of Related Research

This chapter provides an overview of research examining culture and its role in education, as it pertains to both educators and students, with specific focus on Asian learners. Much of the research explores the impact of culture from educational, sociological, and anthropological lenses. As outlined in Chapter 1, the purpose of this study was to investigate the relationship between school culture and student culture in order to examine the extent to which educational systems can change culture to improve the learning experience of Asian students. The review of literature that follows presents a comprehensive outline of the research in 9 related areas:

1) Critical Pedagogy

2) History of CRT

3) Cultural Assimilation

4) Cultural Competencies

5) Culture and Motivation

6) Canonical Curriculum

7) Culturally Responsive Leadership

8) CRT Pedagogical Practices

9) Culture of Asian Learners

These related areas and subsections served to frame a foundational basis from which the exploration of the research questions was studied. The gap in the literature about CRT for Asian students was supplemented with research about the Asian family dynamic and Asian education systems.

Theoretical Framework

Culturally Relevant Pedagogy

In coining the term "culturally relevant pedagogy," Ladson-Billings (1992) called upon the work of Freire (1973) to raise awareness to what educators' responsibilities must be in order to emancipate, empower, and transform the learning experiences of culturally diverse students. Her scholarly work sought to answer the question- whose voices are excluded in the practice of education and what is lost by failing to connect culture and education? (Ladson-Billings, 1995). Early educational reform began to take shape towards this pedagogical theory as a means to address that exclusion in the hopes of social justice and equity. The dialogue between teacher and student was expanded to include a synergistic relationship between school culture and the community culture of its students (Ladson-Billings, 1995). By incorporating students' cultural backgrounds into instruction, the joint process of learning can lead to academically important behaviors. Such behaviors include increased motivation, delineating existing meritocratic hierarchies, and improved achievement gains. A form of cultural synchronization (Irvine, 1990) must exist to maximize learning through interpersonal connections and dispel stereotypes embedded in cultural deficit thinking. Identifying students with labels such as "unmotivated," "at risk," "nonreaders" and the like while teaching through essentialist curriculum portraying minority groups with struggle serves only to marginalize and dehumanize minority youth (Ladson-Billings, 2014). Such deficit perspectives prohibit authentic dialogue and learning, whereby meaning is made as a product between and among individuals (Ladson-Billings, 1995). Instead of acting as the voice of authority,

teachers must demonstrate a common thread of caring and interest in their students' lives, concerned with unjust and inequitable social structures.

Culturally relevant pedagogy then calls for a paradigm shift towards deeply humanizing teaching practices and enriched curriculum that directly relates to students' experiences while presenting multidimensional characters in non-stereotypical ways. Ladson-Billings (1995) proposed three precepts that represent a culturally relevant continuum of teaching behaviors: 1) conception of self and others held by culturally relevant teachers, 2) how social relations are structured, and 3) conceptions of knowledge. The prevalent disconnect between teachers and students is a significant barrier to the first proposition. Cultural differences are exacerbated in predominantly Eurocentric white school cultures, which is why educators need to be cautious about homogenizing cultural groups within learning communities (Lyons, Dsouza, & Quigley, 2016). Nuances in value systems and even communication styles result in misinterpretation of student learning, which gives way to deficit perspectives. Such misconceptions give rise to tendencies that ascribe minority students as having behavioral problems or poverty (Shade, Kelly, & Oberg, 1997). The latter misconception constitutes a "pedagogy of poverty," which elevates the status of teachers over home cultural values (Haberman, 1991). Teachers assume unquestioned authority despite the fact that they often do not fully understand the backgrounds and values of the students in their classrooms. This in turn results in misinterpreting cultural characteristics of the family or misunderstanding parents' hesitance to communicate and engage with the school (Phelan, Yu, & Davidson, 1994). Ignorance of the structure of social relations in the second proposition prevents the development of a synergistic relationship between the

educational stakeholders (Ladson-Billings, 1995). In terms of the third proposition, conceptions of knowledge, curriculum and instruction must not demand that students sacrifice their cultural identities when it comes to the learning process. Curriculum that overlooks the significance of teaching to and about diverse cultures and identities fails to meet the needs of diverse students from those backgrounds. In schools today, diverse authors are underrepresented, curriculum excludes characters and problems with relatable social contexts, and individualism takes precedence over shared responsibility when it comes to learning (Ladson-Billings, 2014). Constructs of knowledge and learning must be reinvented with the purpose of framing education with teaching that utilizes the cultural capital of every student and transforming students into agents of social justice to perpetuate that very same equality.

Culturally Responsive Teaching

Respecting different cultures can lead to a systemic creation of a common school culture that all students can accept. Within this framework, there are four conditions necessary for CRT as shown in Table 1: 1) Establish inclusion, 2) Develop positive attitude, 3) Enhance meaning, and 4) Engender competence (Wlodkowski & Ginsberg, 1995). Wlodkowski and Ginsberg (2009) conducted a study in an urban high school social science class as well as a U.S. history class with a diverse student demographic and experienced teachers. Procedurally, the teachers incorporated collaborative practices and higher level questioning guided by the aforementioned conditions. As a result, students began to realize that viewpoints about race and socioeconomic backgrounds were part of a broad and complex cultural picture (Wlodkowski & Ginsberg, 2009). The study calls into question the propensity of secondary and higher education to follow precepts of

extrinsic reinforcement. This largely ignores cultural capital innately found in students when empowered to develop a sense of selfhood (Ladson-Billings, 2014). Translated into school settings, this type of learning environment lacks authenticity and does not propagate itself as students mature. Driven by external factors, students lose interest and fail to push themselves when rewards seem either out of reach or punishments are too severe. There is no self-endorsement for further learning and students establish thresholds for their own learning ability. Instead, meaningful engagement and learning demand collaborative, shared responsibility, which is embedded in Wlodkowski and Ginsberg's (2009) model.

Table 1

Four Conditions Necessary for CRT

1. Establish Inclusion *Norms:* • Emphasize the human purpose of what is being learned and its relationship to the students' experience. • Share the ownership of knowing with all students. • Collaborate and cooperate. The class assumes a hopeful view of people and their capacity to change. • Treat all students equitably. Invite them to point out behaviors or practices that discriminate. *Procedures:* Collaborative learning approaches; cooperative learning; writing groups; peer teaching; multi-dimensional sharing; focus groups; and reframing. *Structures:* Ground rules, learning communities; and cooperative base groups.
2. Develop Positive Attitude *Norms:* • Relate teaching and learning activities to students' experience or previous knowledge. • Encourage students to make choices in content and assessment methods based on their experiences, values, needs, and strengths. *Procedures:* Clear learning goals; problem solving goals; fair and clear criteria of evaluation; relevant learning models; learning contracts; approaches based on multiple intelligences theory, pedagogical flexibility based on style, and experiential learning. *Structure:* Culturally responsive teacher/student/parent conferences.
3. Enhance Meaning *Norms:*

• Provide challenging learning experiences involving higher order thinking and critical inquiry. Address relevant, real-world issues in action-oriented manner. • Encourage discussion of relevant experiences. Incorporate student dialect into classroom dialogue. *Procedures:* Critical questioning; guided reciprocal peer questioning; posing problems; decision making; investigation of definitions; historical investigations; experimental inquiry; invention; art; simulations; and case study methods. *Structures:* Projects and the problem-posing model.
4. Engender Competence *Norms:* • Connect the assessment process to the students' world, frames of reference, and values. • Include multiple ways to represent knowledge and skills and allow for attainment of outcomes at different points in time. • Encourage self-assessment. *Procedures:* Feedback; contextualized assessment; authentic assessment tasks; portfolios and process-folios; tests and tasting formats critiqued for bias; and self-assessment. *Structures:* Narrative evaluations; credit/no credit systems; and contracts for grades.

Motivation

Along the spectrum of motivation, culture can become the catalyst to shift education towards developing academic goals aimed at drawing on the intrinsic motivation of students. Such a shift requires schools to provide more advanced standards for learning that don't just focus on mandated skills and prescribed curriculum. To differentiate along psychological lines, intrinsic motivation is motivation that is driven by inherent joy and interest, whereas extrinsic motivation is defined by anticipation of an external reward or avoidance of punishment, as shown in Table 2.1 (Ryan & Deci, 2000). The latter can be attributed to grades or rewards versus failure or punishment, both stemming from an educational emphasis on metrics. Even teacher evaluations and school accountability are subject to the same metrics, which contributes to a cycle of education revolving around a numbers game rather than authentic learning built on cultivating

identity, critically recognizing multiple perspectives, and enabling students to become agents of educational change.

Table 2.1

Intrinsic and Extrinsic Motivation (Original Theory)

Type of motivation	**Definition**	**Associated with**
Intrinsic motivation	Acting because the action is inherently interesting or enjoyable	Creativity, problem-solving, cognitive flexibility, persistence
Extrinsic motivation	Acting because the action leads to a separate desirable outcome, like a reward	Initial increase in frequency of action, but leads to longer term decrease in intrinsic motivation

Recent research has evolved Ryan and Deci's (2000) theory to broaden the types of extrinsic motivation in order to understand the complex reasons that drive learning capacity, as shown in Table 2.2.

Table 2.2

Intrinsic and Extrinsic Motivation (Updated Theory)

Type of motivation	**Reason for action**	**Source of motivation**
Intrinsic motivation	The action is inherently interesting or enjoyable	Internal (autonomous)
Extrinsic - Integration	The goals of action are the same as individual's goals	Internal (autonomous)
Extrinsic - Identification	The individual consciously self-endorses goals of action	Somewhat internal (somewhat autonomous)
Extrinsic - Introjection	Desire for approval from others	Somewhat external (somewhat controlled)
Extrinsic - External regulation	Compliance with external rewards or punishments	External (controlled)
Amotivation	Non-compliance	No motivation present

Note. Adapted from "Intrinsic and Extrinsic Motivations: Classic Definitions and New Directions," by R. M. Ryan and E. L. Deci, 2000, *Contemporary Educational Psychology, 25*.

Ryan and Deci's (2000) updated definitions suggest positive associations with intrinsic motivation that foster autonomy and mastery through persistence. Alternatively, extrinsic motivation creates temporary associations that decline as time passes, resulting in routine and complacency. By examining this more recent model, true intrinsic motivation or extrinsic integration should be the goal of every school. It is only prudent to acknowledge that communities will seldom find students who are already intrinsically motivated to do the necessary academic work regularly, or who already have a strong sense of belief in education. Socioeconomic status and upbringing are just a few of the innumerable factors that determine whether or not intrinsic motivation will develop among students at school. Since there are no guarantees in this regard, schools should instead align academic goals with those of the student body, which entails cultural sensitivity. One method for educators to meet with success is to promote intrinsic motivation through extrinsic integration using culture as the means of alignment (Wlodkowski & Ginsberg, 2009).

Cross-cultural studies conducted by incorporating motivational theory in education further support this idea of cultural alignment (Ryan & Deci, 2000). Contending that students reach elevated states of learning when intrinsic systems of motivation can accommodate cultural differences, this optimal state is achieved as individuals fully immerse themselves in learning activities due to enjoyment and complete absorption. A sense of personal agency derived from an intrinsically rewarding experience directly correlates with one's motivation stemming from cultural awareness (Salili, Chiu, & Lai, 2001). Students who are engaged from a cultural standpoint are able to establish more personal investment and are driven by more intrinsic motivation.

Hence, they can better learn and strive in an educational environment that is culturally aligned. CRT results in opportunities for learning that are positively associated with motivation and directly lead to immersion. Academic tenets within school culture and student culture should parallel instead of conflict, so as to create the ideal conditions for enriched instruction to take place. Without such balance and synergy, students are relegated to feelings of anxiety and boredom, both of which obstruct authentic learning in the classroom.

Review of Related Literature

Critical Pedagogy

Minority groups in the historical context, have long been exposed to deficit thinking in schools. This economic language as it applies to education was introduced by Paulo Freire in his concept of banking education (Freire, 2000). Education was described as a process of one-sided exchange, where teachers simply transferred information and students became receptacles of the former's instruction. Teaching was judged on the merits of filling those receptacles. Learning then was defined as a mechanical process that encapsulated receiving, filing, and storing informational deposits (Freire, 2000). As a result, critical thought and student engagement, which are so essential to constructivist approaches to education that empowers students, was relegated to passive latency. This ideology parallels that of oppression, a process of teacher dominating the student. This stifles creativity, resists dialogue, and treats students as objects in need of assistance (Freire, 2000). Learning was never reciprocated as a joint process of teaching and discovery. Banking education served only to repress individual differences, both academically and culturally. Specifically, in regard to the latter, minority students were

especially silenced because they were being taught to "fit" the world that the majority oppressors had created.

Freire (1973) proposed a problem-posing education model instead to allow students to perceive the way they existed in the world critically and realize that their reality was open to progressive change (Freire, 2000). Learning must be defined by joint responsibility and a process of understanding one's own assets. Instead of placing deposits, education should draw on the individual capital of all stakeholders involved. This entails open dialogue between the teacher and student, treating both parties as critical thinkers who conceive and act on their own ideas (Freire, 2000). Educational dialogue should seek to create connections, develop those relationships, and remove ignorance for the sake of learning and growing together. The terms teacher-student and students-teachers convey the idea that those being taught also teach (Freire, 2000). This foundational pedagogy of course evolves to include the sharing of culture and viewing that culture as learning capital.

History of Culturally Responsive Teaching

The roots of CRT are founded in the field of anthropology of education, where researchers studied how teachers implemented instruction in ways that related to students' lived experiences and everyday lives (Brown-Jeffy & Cooper, 2011). Multicultural education in schools was once a means to simply facilitate assimilation of minority groups into the dominant ideology and system. People from other cultures were expected to conform to societal conventions and in a sense "normalcy." Culturally responsive theories were derived in part as reactionary reform to address this longstanding historical dogma. Students who did not fall under these orthodox tenets

needed an education that centered individual assets and knowledge (Paris & Alim, 2017). Early literature served to connect research on cultural education to linguistic diversity (Gay, 1975). Education notwithstanding, the historical emergence of CRT was also in response to multiple court cases citing recognition of the linguistic diversity of students. The narrative of education in the early 20th century was dominated by anti-CRT purposes, namely teaching about Eurocentric power and privilege while silencing the underrepresented. This perpetuated assimilation to the norm and signified a failure to connect culture and education. Minority groups were faced with disparity and disempowerment, and denied access to the democratic freedom of equal inclusion. This question of exclusion in education resulted in the development of pedagogical nomenclature such as culturally responsive education (CRE), culturally sustaining pedagogy (CSP), and CRT. All of these pedagogies juxtaposed the deficit perspectives that preceded, and instead placed emphasis on recognizing and incorporating students' "funds of knowledge" into the act of teaching (Moll, Amanti, Neff, & Gonzalez, 2001). The cultures, languages, and identities of students from diverse backgrounds function not as barriers, but rather the means towards more authentic learning.

In theorizing a culturally responsive education, Gay (2010) criticized schools and specifically levied against test scores, noting the preponderance of deficit perspectives. The inception of No Child Left Behind (NCLB) pressed the testing and standards agenda even further. Students who were labeled as most likely to fail by such standards were marginalized by deficit expectations, which ignored cultural backgrounds as academic strengths. Supporters of CRT contended that culturally inclusive curriculum and instruction lead to education that is multidimensional, transformative, and empowering

(Gay, 2010). Focusing on outcomes rather than processes in learning diminished any success of students from different cultural subgroups. Alternatively, students from the dominant majority group benefitted at their expense due to state funding policies that unevenly distributed resources (Gay, 2010). This led to more recent scholarship expanding the critique of educational practice and policy to the purpose of education itself. The responsibility of education should be to promote and perpetuate culture and its ways of knowing, rather than to simply prevent exclusion of disenfranchised groups (Paris & Alim, 2017). CSP placed its emphasis on disrupting assimilationist attitudes and asserted that schools have a reciprocal duty to embrace culture as a dynamic pedagogy, ever changing and requiring flexibility and adaptability from educators. This required educators to develop a sociopolitical consciousness- understanding the links between political, economic, and social variables with the classroom (Zion, Allen, & Jean, 2015). The definition of culture was revised to go beyond artifacts in order to encapsulate a complex, evolving resource that schools need to preserve and sustain in their pedagogical missions (Paris & Alim, 2017). Included in this complex dimension are cultural identifiers such as language, home values, social structures, and a critical consciousness of identity (Paris, 2012).

Cultural Assimilation

As students grow up in the American education system, they adopt the culture of the schools they are enrolled in. For minority groups in particular, schools serve to indoctrinate into the dominant culture so as to maintain and perpetuate societal roles. Students who comply and adopt this assimilationist attitude are often seen as more desirable, fitting in accordance with social expectations (Gay, 1975). As a result, minority

students tend to internalize their cultural identities in order to appear as “acting white” (Ogbu, 1992). This phenomenon of assimilation dictates behavior patterns, values, rules, symbols, etc. and becomes particularly alarming among first generation immigrant students (Gans, 1997). More to the point, assimilation takes place inevitably after time passes unless ethnic students and their families retain their cultural identities and traditions. American culture can be a powerfully appealing force, especially for immigrant youth. The clearest example of indoctrinated learning can be seen in English education in particular, which mandates English as the standard language at the expense of other cultural languages. Furthermore, the curriculum silently avoids issues of power relations in society, which contributes to assimilationist attitudes and student compliance (Kumaravadivelu, 2008). Teachers themselves are reluctant to engage with students who have different cultural capital in the same way that they would with students from the dominant culture. This becomes problematic at the institutional level, where students from minority cultures are viewed as “other people’s children” in the minds of teachers (Delpit, 2006). In this sense, education functions as an alienating force, prompting students to assimilate, yet at the same time, subjecting them to be disconnected from both their own culture and the dominant culture set forth by the school.

Retentionist studies highlight the need for immigrant students to practice acculturation- preserving cultural customs, behaviors, and values. As such, educational institutions can serve to recognize and maintain those aspects with culturally responsive teaching, especially in schools with mostly first generation immigrant students. These students experience education as a conflict between American social norms versus familial customs rather than as a synergistic relationship that allows them to grow.

Students face “stereotype threats,” a phenomenon whereby anxiety stems from self-awareness of incongruences from social expectations and fear of failure to meet those expectations (Steel & Aronson, 1995). These cultural conflicts result in confusion and apprehension during the formative years of self-identification. New immigration patterns also suggest an emerging immigrant population of middle class and often highly educated, especially among Southeast Asian and South Asian immigrant families (Gans, 1997). Cultural retention is more prominent with this demographic as there is less economic assimilation, and educators cannot afford to let that factor become entirely overlooked for the sake of multicultural students.

Specifically, in regard to the immigration experience of Asian groups, the influx of Chinese into satellite Chinatowns has contributed to more acculturation. In fact, first generation Chinese families are likely to live in extended married couple families where traditions and customs from adults are carried on (Kasinitz, Mollenkopf, Waters, & Holdaway, 2008). There is a strong network of supportive roles within the Asian community that perpetuates Chinese identity further (C. Suárez-Orozco, M. M. Suárez-Orozco, & Todorova, 2008). Working class parents participate in the labor force in predominantly white settings in order to ensure better opportunities for their children. However, in these very same communities, Chinese immigrants are met with a “glass ceiling,” preventing them from achieving the same levels of status that white immigrant groups can attain (Kasinitz, Mollenkopf, Waters, & Holdaway, 2008). As such, family expectations for children are usually characterized by high levels of education and strong professional aspirations. The former conditions Asian learners to assimilate in school settings, where conforming to the status quo leads to quiet indoctrination. Yet at home,

parents make strategic choices to speak their native language to proliferate an ethnic heritage (Kasinitz, Mollenkopf, Waters, & Holdaway, 2008). The transnational attachment to the home culture conflicts with the assimilationist mindset at school, thereby leaving Asian students in a constant struggle between cultures. Before immigrant youth can thrive academically, they must acclimate to the nuances of a new language and a new culture. While students will inevitably improve over time, Asian students in particular are noted for this, academic achievement is not a strict guarantee (C. Suárez-Orozco, M. M. Suárez-Orozco, & Todorova, 2008). Schools need to develop an awareness of that cultural conflict, which is generally never expressed vocally, and purposefully alleviate the issue by promoting a synergistic relationship instead in order to better meet the needs of Asian learners.

Cultural Competencies

Despite the increasing diversity and multicultural student demographics that populate schools, teachers who enter the profession continue to be predominantly white and have little cultural experience (Gay, 2000; Sleeter, 2001). They lack the competency to connect with the multicultural students in their classrooms whose backgrounds are so vastly different from their own. Furthermore, teachers need to be reflective and critically analyze their own culture to avoid rationalizing inequities for the sake of maintaining their position in society (Castro, 2010). Without that consciousness, teachers find it challenging to understand or relate to students who do not grow up with the same white, middle-class upbringing (Villegas & Lucas, 2002). As such, shared experiences and value systems need to be put in place, otherwise there becomes a barrier to a meaningful connection between the two stakeholders. Teachers must have experience, either

professional or personal, with other cultures to cultivate empathy and awareness of sociopolitical dimensions (Lucas & Grinberg, 2008). Developing the ability to critically evaluate beyond one's own lens of perception and to understand students on multiple levels requires training and a willingness on the part of educators. Such a competency is requisite to formulate instructional goals around diversity and equity for multicultural students (Darling-Hammond & Bransford, 2005).

In order to explore competencies associated with the culturally responsive educator in today's social climate, Hsiao (2015) constructed the Culturally Responsive Teacher Preparedness Scale (CRTPS) through a study by collecting data from teacher education students. The purpose was to evaluate cultural competencies using a measure based on three main factors: curriculum and instruction, relationship building, and group belonging. Two universities in the southwest were used and a total of 188 students enrolled in varying education programs participated in the study. The participants had a mean age of 29.7 and most were Caucasian (75%). A survey method was employed in which the researcher distributed a questionnaire during the participants' final semester. The survey instrument was comprised of two sections: first, 32 CRT competencies identified from research literature rated on a 6-point Likert scale and second, background information to collect demographic data. One incomplete questionnaire was omitted resulting in a total sample of 187 surveys. Validity was demonstrated through expert review from professors specializing in teaching culturally and linguistically diverse students. Exploratory factor analysis was applied to analyze the constructs of various identified cultural competencies.

Principal component analysis reduced the 32 competencies down to 18 items in the scale, which were categorized to revealed three crucial factors for CRTPS: 1) curriculum and instruction, 2) relationship and expectation establishment, and 3) group belonging formation. These factors accounted for 69.73% of the item variance (.537, .088, and .072 respectively). While the first demonstrated the highest prediction variance for CRT, all three form essential components of teacher training that parallel frameworks of culturally relevant pedagogy. The analysis resulted in values of factor loading for the first factor (.551 to .913), second factor (.503 to .925), and third factor (.537 to .898). A *t*-Test was also conducted to examine the score differences using comparisons of gender and race. Results indicated that scores between males and females were not significantly different. This indicated that scores of CRT preparedness did not differ based on gender and race (Hsiao, 2015). Findings suggest that a multicultural educational approach encompassing culturally relevant curricula, communication and connections with families, as well as an environment that cultivates inclusive, trusting relationships with culturally diverse students is the groundwork of building an effective learning community. In developing cultural competencies, these pertinent categories of school culture can serve as a foundational guide and facilitate CRT implementation in schools. Understanding different cultures is critical for effective teaching when teachers work outside their own "cultural comfort zones" (Volante, DeLuca, & Klinger, 2019). Teaching in a diverse classroom demands cultural caring and inclusion, and this study provides an outline to evaluate schools moving towards a culturally responsive paradigm.

Culture and Motivation

Zhao (2012) cited the declining motivation and creativity of students in the U.S. as a direct consequence of the required curriculum of core standards in education. The rational was predicated on the tendency for teachers to teach to the test in an age of accountability as content is narrowly homogenized, which leaves fewer opportunities to expose students to the skills necessary in an increasingly global world. Those skills he contended are intellectual curiosity, open-mindedness, and innovation. Education should be student-centered instead, emphasizing teaching in which the student is a purposeful agent of learning (Zhao, 2012). Models of CRT offered a viable platform for such an educational reform to take place. The direction of the models clearly placed emphasis on enhancing students' motivation by tapping into individual backgrounds while preparing them for real world situations. Zhao claimed that western education systems are clinging too much to standardization, juxtaposing them to Eastern Asian countries that are diverging from centralized education in favor of broader curriculum, school autonomy, and student choice. Fundamental to that shift in pedagogy is removing the paradigm of success as defined by external motivators. In its place, new educational philosophies need to foster intrinsic motivations and veer away from high-stakes testing (Zhao, 2012).

Zhao's (2012) observations provide further insight into not only how schools need to change, but also how current education systems repress intrinsic motivation and cultural capital. Such a model of education necessitates an environment that displaces preexisting school pedagogies bound by common standards and performance testing (Zhao, 2012). Adopting a Vygotskian constructivism at its core, the CRT approach places emphasis on the process of learning by allowing students to formulate their own ways of

thinking based on their own cultural backgrounds. In essence, intrinsic motivation and personal incentive is developed through discovery and forming more meaningful connections. Furthermore, if students are prompted to collaborate, not with the purpose of social interaction, but to culture share collectively, they will hopefully gain mutual respect and be more inclusive. Students build and reaffirm their separate and individual understandings in the context of how that understanding is derived from working together. Different experiential prior knowledge becomes a contributing factor instead of a divisive one (Zhao, 2012).

In discussing educational reform, Nicoll (2014) emphasized the concepts of mindsets, resilience, social-emotional competencies, and supportive social environments in adopting school culture transformation. He called for a complete paradigm shift that would lead to qualitatively different solutions and higher levels of motivation. Nicoll (2014) argued that fixed mindsets adversely impact student achievement and motivation, and plague educators to the point of blindly defending status quo. The way to shift mindset is through developing resilience as well as positive, supportive relationships. This in turn creates cultural competencies in addition to academic competence and serves to better prepare students for success. Taking a direction towards a resilience-focused systemic paradigm requires a shift in school culture that will produce a learning environment conducive for nurturing both culture and motivation. Professional development was also criticized where considerable time was committed to developing the teaching of methodology and instructional technology, and yet little attention was devoted to developing interpersonal skills and cultural competence (Nicoll, 2014). So long as schools ignore student cultures, the root causes of motivation are also ignored.

Educational solutions aimed at transforming institutional programs and practices to create more equity for diverse students can also use an intersectionality framework (Lyons, Dsouza, & Quigley, 2016). As demographics in the U.S. become more diverse, a cultural revolution needs to take place where educational reform calls for programming and methodology that are culturally inclusive. The intersectionality framework outlined yet another holistic view of culture, recognizing the complex elements of the heterogeneity of identity. A person's cultural identity is multiple, and context bound, which demands participatory approaches to educational development of curriculum and program practices (Lyons, Dsouza, & Quigley, 2016). Engagement of community members regarding educational solutions that value language, culture, and beliefs is paramount. The researchers used this dialogue to analyze best practices for reform that would not force community members to abandon parts of their own identity. Solutions were then implemented and evaluated based on the influence of power, politics, and changing social structures. The complex strands of cultural makeup can lead to endless qualitative methodology. If anything, educators need to be very judicious about narrowing cultural alignment in order to determine meaningful practices that can improve student achievement. The researchers reaffirmed the common thread of establishing relationships through open and ongoing dialogue in order to foster equitable learning.

Canonical Curriculum

Bomer (2017) examined the dangers of canonical works of literature that, at one point may have been timely, but today lack a meaningful connection to students. A piece of such literature referenced was Steinbeck's *Of Mice and Men*, which traces the relationship of two white men as they cope with the hardships of a migrant worker

lifestyle during the Dust Bowl. Along canonical English lines, the text displays literary style and thematic merit, traits commonly associated with works and authors that flood traditional curriculum. However, Bomer (2017) contended that the pedagogy of teaching literature from its strictest limitations (culturally colonizing) is detrimental as it depends primarily on the use of "literary classics" considered to be monuments for their own sake. Teachers focused instruction solely on objective skill teaching such as creating evidence-based claims or dissecting how authors use literary elements to create meaning. There was minimal attention paid to the processes of reading critically and evaluating text from multiple perspectives, let alone relating it to the diverse student body. Lessons observed consisted of language activities involving practice drill sessions.

Counter to this traditional approach to curriculum and instruction is adopting cultural responsiveness in teaching literature in secondary English classes. Choosing whole-class texts that are purposeful and focus on themes that represent students' own groups and language practices, as well as those of different people allows for deeper connections between multicultural students and learning. In addition to teaching writing and the analysis of language, literature should be utilized as a powerful tool of advocacy for the community involved for more authentic purposes, such as the creation of an editorial piece that initiates a call to action. Reading should involve allowing students to select contemporary works of literature that deal with topics that are current and culturally relevant (Bomer, 2017). This article provided a glimpse into the various approaches and purposes for selecting literature to teach in an English classroom. An ELA skills-based curriculum is not enough, merely relegating the teaching of literature to reading and writing skills rather than providing a context for meaningful learning and

culture sharing. Diverse stories, materials, and experiences are needed in order to contribute to a collective learning culture (Irizarry, 2020). An essentialist, canonical curriculum doesn't work for today's students who have multidimensional sociocultural identities.

The ethnographic case study presented by Dyches (2017) tells the story of how a white teacher tries to navigate teaching British literature in a classroom of African American students. The purpose was to ascertain obstacles to CRT and offer theoretical propositions to help educators understand the nuances between CRT and canonicity in curriculum. The study took place at a high school in the southeastern U.S. and purposeful sampling was used to specifically target literature teachers, 17 of whom were emailed, and one was selected due to his understanding of culturally relevant pedagogy. The participant was a white male who identified as gay. African American students made up 73% of the school's demographic, a ratio which was also reflected in the participant's student roster of 67 students. Data was collected over a five-month period and consisted of interviews, a Multicultural Teacher Capacity Scale (Cain, 2015), and observations. Extensive field notes were treated with deductive and inductive codes. Inductive analysis began with open coding and then utilized more specific coding as themes emerged; prominent themes were an awareness of inequity but lack of a sense of agency. Along with methods triangulation, analytic memo writing, and member checking were used to demonstrate trustworthiness.

Findings represented the all too common misalignment between school culture and student culture from a curriculum standpoint. Despite the teacher's attempts at CRT, canonical curriculum obstructed any meaningful learning by creating sociocultural

tensions between curriculum and students. The researcher referred to canonical literature as essentialist curriculum revered by educators through blind loyalty. The teacher described students' receptions to Shakespeare and Oscar Wilde as not relatable, reading authors who look nothing like them (Dyches, 2017). The curriculum was characterized by cultural inaccessibility and ignores the tenets of CRT, which led to a complete incongruence between curriculum and the students. This resulted in teacher failure and multiple obstructions to meaningful learning. The teacher also struggled to overcome his own position of privilege in connecting with minority students. This prompted a new philosophy of delivering a canonical counter-curriculum, but the teacher expressed fear in punitive fallout from administration. This failure to accommodate students with curriculum that is culturally responsive is a failure to align school culture. This study highlights some of the systemic challenges to implementing CRT from a curriculum standpoint as the lack of cultural sensitivity fails to address the needs of our diverse students. When curriculum is not culturally relevant, students view it as antagonistic to their own identities and develop a resistant attitude (Lee, 1999). Schools that refuse to veer away from literary canon and assimilationist mindsets create systemic structures that shackle CRT progress.

Culturally Responsive Leadership

A qualitative case study by Reed and Swaminathan (2016) examined how contextually responsive leadership practices involving Distributed Leadership (DL), Professional Learning Communities (PLC), and Social Justice Leadership (SJL) improved school climate for diverse learners. DL was defined as a social distribution of leadership spread out to a group of multiple individuals. PLCs referred to communities of

instructional practice, teacher work groups, and teacher communities based on shared values. The focus of the PLC was on student learning, collaboration, and reflective dialogue. SJL was described as equity work in education for the sake of marginalized student groups. The purpose was to explore how all three dimensions encompassed a broader approach to culturally responsive leadership rather than a single best practice. The case study examined the day-to-day work of a principal attempting to improve the school through these means over the course of three years. The data was drawn from a larger leadership capacity-building project comprising 14 high schools from five school districts in a Midwestern state. The findings derived meaning from the rationale that the principal attached to his actions and decisions while providing insight into effective measures toward school improvement.

The patterns and themes that emerged from data analysis were comprised of 1) leadership practice initiatives, 2) challenges faced, and 3) contextually responsive practices. The first theme involved the principal's understanding of the existing school culture that he sought to change. School leaders must recognize and take into consideration the community, institutional and societal forces that impinge on minority students, their families, and the school itself (Reed & Swaminathan, 2016). Upon assuming the position, the principal in the study acknowledged a school environment in need of improving teacher quality, school safety, meeting the needs of racial and language diversity, as well as changing negative outside views from the community. The positive attributes that were not fully taken advantage of at the outset of the study were student assets. The principal viewed the student demographic as uniquely diverse and wanted to foster better relationships and inspire others toward increased motivation. He

reframed department chair responsibilities, developed teacher leaders, exposed teachers to research-based instructional strategies to address achievement gaps, and secured resources and supports for his diverse students including the Asian student population from Burma who had been neglected. His contextually responsive practices in effect transformed the school culture on a holistic level while critically responding to the individual and practical issues that warranted addressing. This resulted in change that improved the mindset of staff, school structures, and community perceptions (Reed & Swaminathan, 2016). This study demonstrates that in supporting diverse learners, context is key in understanding a wider scope of practices that contribute incremental changes, which lead to comprehensive school improvement based on realistic and clear expectations. This holistic approach is further reinforced by Khalifa, Gooden, and Davis (2016) in their synthesis of culturally responsive school leadership literature. Culturally responsive leaders must promote a school culture that facilitates the welcoming, inclusive acceptance of minority students and their communities. A school-community overlap to sustain positive relationships with parents is key, so educators need to consider the cultural practices and understandings of families as a necessary condition of school improvement (Khalifa, Gooden, & Davis, 2016).

Madhlangobe and Gordon (2012) conducted a study to describe how a culturally responsive educational leader can promote equity in a racially and linguistically diverse school. The purpose was to critically examine how culturally responsive leadership could affect change. The disparity between white educators and minority students is predominant in the U.S., leading to incongruent educational environments because students' cultures do not align with the values, expectations, and practices of schools.

Adopting Vygotsky's social constructivist framework, the researchers used a broadened pedagogical lens to explore how effective learning through the strength of students unfolds in the direction of CRT without being strictly limited to multicultural education. Qualitative methodology involved observations and interviews with an assistant principal, six teachers, and nine parents at a high school in Washington state where there was a 50/50 split between white and minority students as well as 27 different spoken languages. The researchers took a grounded theory approach to data collection and analysis. The female assistant principal and parents were interviewed while the teachers were observed and involved in a focus group. Data analysis employed transcription, coding, generation of categories and themes, and interpretation. Six themes that emerged were identified: 1) caring for others, 2) building relationships, 3) persistence and persuasiveness, 4) being present and communicating, 5) modeling cultural responsiveness, and 6) fostering cultural responsiveness in others (Madhlangobe & Gordon, 2012).

Findings suggested that in order to embed CRT into school culture, educational leaders must focus on developing a school vision that embraces all cultures, using sociocultural experiences as a basis for instruction, and creating an inclusive environment that fosters learning. The assistant principal achieved this by building relationships with open communication and empathy, thereby promoting collaboration and reducing power struggles. She promoted the idea that strong relationships contributed to academic achievement. Students developed trust in her and teachers began to mirror her behaviors with their own students, leading to better understanding between stakeholders. By adopting a multicultural approach, the assistant principal empowered students to use their

backgrounds as cultural capital. Teacher participants recognized that they had more success with minority students through relationship building. The combination of the administrator and teacher support for diverse learners then translated to improved parent relations, as they felt that the school then became more committed to inclusionary practices. Culturally responsive leadership offers hope that school systems can change culture, and the overlapping theme seems to be developing trust in order to form relationships both vertically and horizontally within the school and within the community. Initiatives such as parent-engagement opportunities, schoolwide advisories, and purposeful partnerships foster those relationships and empower both teachers and students to cultivate equity, diversity, and inclusion in schools (Irizarry, 2020). This level of connection and relationship building, especially the theme of modeling CRT, has far-reaching implications for school leader decision-making and school culture change.

CRT Pedagogical Practices

Lew and Nelson (2016) studied how the conceptual understanding of CRT among new teachers translated into classroom practice and assessment. The participants consisted of 12 teachers who recently graduated from a teacher education program, recruited through email invitation. Qualitative data was collected through interviews and trustworthiness was established through data triangulation of multiple sources and the use of theoretical memos. The findings revealed a superficial understanding of the application of CRT. Teachers had a tendency to view CRT as cultural celebrations rather than vehicles for enhancing student learning. There was little distinction between learning about cultures as opposed to applying cultural references into academic content learning. One participant (P6) discussed CRT practices as learning about cultural festivals, but did

not incorporate a multicultural pedagogy into lessons. Alternatively, another participant (P5) did try to use cultural contexts to make chemistry more relevant with familiar real world examples. When asked about how prepared they were coming from teacher education programs, only half the participants agreed that preparation was modest. Regarding support from their respective school districts, teachers reported minimum CRT training, citing one professional development presented by a speaker about African American culture only. In terms of designing CRT infused assessments, 67% of participants noted that they had previous training, but did not receive adequate support to develop quality assessments. This study affirms the gap between educators and the fabric of CRT in schools today.

A study conducted by Larson, Pas, Bradshaw, Rosenberg, and Day-Vines (2018) identified proactive culturally responsive teaching (CRT) practices that were associated with positive student behavior and teacher self-efficacy. The purpose was to inform teacher training in hopes of reducing disparities in behavioral and academic performance. The researchers collected data from a sample of 18 schools from a suburban school district with a diverse student body (41% white, 34% African American, 13% Hispanic) through the use of online self-reported surveys with 6-point Likert scale questions. Most teachers were women (86%) and white (80%), and all were general educators. By utilizing a quantitative approach to collect both teacher self-reported efficacy and behavioral observations of CRT, they examined how CRT impacts student behavior observed at the classroom level. Observations were scored using the Assessing School Settings: Interaction of Students and Teachers (ASSIST) measure (Rusby et al., 2001). A generalizability study was conducted and reported strong reliability of the ASSIST

scores. The researchers utilized structured equation modeling (SEM) using M*plus* to analyze the data, which allowed for simultaneous testing of association and directionality.

The SEM results indicated that observations of CRT were statistically significant and positively associated with student behavior with a 0.12-point increase in observer ratings. Covariance between self-efficacy and observational measures were also examined and there was a significant association between observations of teacher strategy ($\Psi = .60$, $p < .001$) and self-efficacy scales ($\Psi = .57$, $p < .001$). In addition, female teachers reported lower self-efficacy related to CRT as compared to males ($\Psi = -.13$, $p < .01$). Findings suggest that student behavior was positively influenced by the implementation of CRT from an instructional standpoint, whereas teacher self-efficacy was not (Larson, Pas, Bradshaw, Rosenberg, & Day-Vines, 2018). This affirms that CRT practices does indeed hold merit in changing the way students behave in school and perceive education. The researchers concluded that a broader, more cumulative realization of cultural responsiveness in the form of curriculum, real-world connections, and cultural artifacts creates meaningful connections between students, teachers, and instructional content. This study demonstrated that positive student outcomes are associated with cultural responsiveness and that teacher self-efficacy also plays a role in the effectiveness of CRT implementation in schools.

Callaway (2017) conducted a similar correlational study of teacher efficacy and culturally responsive teaching (CRT) techniques in three high schools in an urban school district located in the southeastern region. The purpose was to examine how teacher efficacy impacts CRT, instructional strategies, and student engagement. The researcher collected data both online and in-person using surveys from 69 teachers, 76% were

female and 24% were male, to investigate the relationships between the variables. The three schools were selected based on convenience sampling. Tschannen-Moran and Woolfolk Hoy's (2001) 24-item Teacher Sense of Efficacy Scale (TSES) was used to measure instructional strategies and student engagement with an instrument reliability of 0.94. The Culturally Responsive Teaching Techniques Scale (CRTTS) developed by Oyerinde in 2008 was used to measure the extent to which teachers incorporate CRT into their pedagogy. Both instruments used Likert-type scales. Data was analyzed by performing Principal Component Analysis (PCA) and correlational analysis in SPSS.

Results indicated that statistically significant relationships of note were between cultural teaching and instructional strategies (rs (67) = .368, $p < .01$), instructional strategies and student engagement (rs (67) = .371, $p < .01$), student engagement and cultural teaching (rs (67) = .319, $p < .01$), and teacher efficacy and student engagement (rs (67) = .398, $p < .01$). There was a slight statistically significant correlation between teacher efficacy and cultural teaching (rs (67) = .266, $p < .01$). The results from the correlational analysis showed positive, statistically significant relationships between teacher efficacy, cultural teaching, and student engagement (Callaway, 2017). High teacher efficacy reflected a comfort and confidence in their ability to incorporate culturally sensitive instructional strategies. The high reported use of cultural teaching encouraged the development of teacher-student relationships, which in turn, translated to increased student engagement. While teachers' ability to infuse culture and shared experiences into their classrooms can lead to improved instruction for minority student populations, their own sense of efficacy plays a part in determining how effectively they can create CRT connections. Teachers need to have confidence in their ability to foster

inclusive and complex learning environments to promote multicultural education, thereby providing students of diverse backgrounds equitable opportunities to engage in meaningful learning.

Culture of Asian Learners

Students who come from eastern Asian backgrounds and upbringing share beliefs and values based on Confucian culture and rigid Asian family structure. Studies suggest that social and psychological environments play a significant role in dictating adolescents' personal beliefs and motivation (Eccles, Wigfield, et al., 1993). The governing belief in learning and education among Asian culture stems from the principle that effort defines success more than ability (Watkins & Biggs, 1996). In this regard, Asian students compensate their academic struggles with a relentless work ethic that masks any instruction lacking in CRT. The lack of scholarly literature centered on cultural responsiveness for Asian populations reaffirms this. Moreover, the Confucian value of obedience that characterizes Asian youth discourages students from voicing concern about curriculum and questioning what they are taught (Kim, 2005). In essence, the Asian cultural norm is to compliantly accept any and all knowledge teachers impart on them, which is exactly how assimilationists describe education. The hierarchal order of family structure characterized by filial piety, corporate family organizational roles, and parental aspirations for academic success also plays significantly into how Asian students approach learning (Sorensen, 1994). Due to this high extrinsic motivation, which is a consequence of correlating academic achievement with individual and family success, Asian students don't necessarily develop intrinsically meaningful learning experiences in school (Lee, 2005). CRT can provide more enriching educational opportunities that draw

on cultural capital as well as intrinsic motivation while still taking advantage of Asian learners' serious attitude toward studying (Park & Leung, 2003).

An examination of Asian school systems around the world demonstrates that culture alignment can have a tremendous impact on student achievement. A qualitative case study of different educational systems around the world traditionally perceived as top-performing shed light on good practices to promote intrinsic motivation and growth mindset in different cultural circumstances (Crehan, 2016). Different schools in Asia, specifically Japan, Singapore, and Shanghai, were visited to investigate the way education works in different cultural settings. While observing the problem-solving approach in Japanese classrooms, the importance of identifying real-world applications relevant to students' frame of reference was cited. Whereas other education systems around the world focus on teaching concepts and procedure, Japan implements a model of structured and scaffolded problem-solving. This finding lends itself to the rationale that learning involving students' values and real connections does in fact contribute to more authentic learning experiences (Crehan, 2016). In Singapore, Crehan observed the importance of developing educators and students alike with strong intrinsic motivation. She cited research findings on 4 different types of extrinsic motivation: 1) External Regulation, 2) Introjection, 3) Identification, and 4) Integration (Ryan & Deci, 2000). Schools are far more successful when the philosophy of education falls closer in line with intrinsic motivation (Crehan, 2016). A rather poignant parallel was drawn between the Confucian philosophy instilled in Chinese students and the concept of growth mindset (Dweck, 2006). The mantra of effort and studying hard over ability coincided with research that shows that intellectual abilities can be cultivated. From a cultural

standpoint, Chinese children are raised with the belief that failure is inevitably part of the process of learning and that only through challenge can they ultimately grow and develop intellectually. It is a philosophy founded on both optimism and resiliency, which also juxtaposes more western cultural values (Crehan, 2016). True differentiation must afford students choice as well as the means to pursue that choice with proper guidance. In other words, students must develop personal investment in their education, driven by intrinsic motivation that encourages them to have shared ownership over learning.

Crehan's (2016) qualitative observations are particularly insightful when it comes to the correlation between culture and motivation, which deserves to be examined more thoroughly in the globalized educational environment. While overlaps exist in the school models, there is a clear distinction to be drawn between western education and eastern education. Whereas the former prioritizes students' individualized desires and choices, the latter instills resiliency and intrinsic motivation to overcome failure. Obviously, there is much more to the instructional models, however, the core issue of motivation and mindset as a foundational contributing factor to student success cannot be overlooked (Crehan, 2016). In fact, schools should cultivate a culture that is conducive for shifting such motivations and mindsets to align with student culture and educational outcomes.

Eastern education has already illustrated the effects of culture alignment. School systems in Shanghai, China have realigned with student culture through the use of recess time (Chang & Coward, 2015). Recess is defined as a place for creation, collaboration, construction, and rich social engagement. Schools in Shanghai safeguard recess while sustaining learning time through an extended school day. The rationale is that recess can have tremendous advantages for increasing student performance by alleviating stress and

allowing for more motivation during structured instructional time. In fact, many East Asian countries followed suit by instituting similar policies while still maintaining high achievement (Chang & Coward, 2015). In contrast to western educational systems, school time is used solely for teaching and students are expected to review content and strengthen skills after school. Unlike in Shanghai, students in the U.S. tend to finish the learning process during school hours. This discrepancy has limiting consequences as U.S. teachers try to maximize instruction by the end of each working day.

The most noteworthy conclusion highlighted in the study is how the difference in motivation and mindset between students of different cultural backgrounds is accounted for by schools. Chinese culture in this instance dictates that students need to take self-study courses outside of regular school hours. Though it was not specifically mentioned in the study, that mindset is also reinforced by parents at home. Crehan (2016) observed firsthand the very same cultural expectations in her work while she was in Shanghai. As such, the school system has adopted a measure to align with that cultural mindset by increasing recess time. Additionally, it is teachers who change classrooms between periods, which affords students even more down time during the day. As a result, students have exhibited very high academic performance in national statistics based on PISA scores. This effectively supports the notion that a shift in school culture can improve academic achievement when the culture of Asian students is considered.

Conclusion

Previous scholarship on cultural responsiveness placed emphasis on a multicultural education that recognized diversity among students and involved celebrating their differences more so than critically evaluating how those different

perspectives add to a deeper level of learning in education. More recent research paints a multidimensional picture of culture as scholarly definitions have evolved to reflect the changing societal demographics. It reinstates the need for awareness but also capitalizes on students' cultural assets as formulating the purpose of education. Subsequently, there then becomes a need for paradigm shifts in both curriculum and instruction. The former necessitates challenges to canonical curriculum and essentialist pedagogy while the latter confirms educators' lack of cultural competencies. This study aimed to address both these issues by exploring how aligning curriculum and instruction within school culture with the cultures of Asian students can realize the potential of their cultural capital. In doing so, collaborative learning takes place through mutual understanding and culture sharing among students, and teachers develop a critical consciousness crucial to establishing inclusive learning environments. CRT functions as a means to dispel assimilationist exclusion in schools while repurposing education with the responsibility to serve all students equitably, regardless of their different backgrounds, by embracing multiple perspectives to learning.

CHAPTER 3

Method

The purpose of this chapter is to outline the methodological design and procedures involved in conducting the micro-ethnographic case study presented in Chapter 1. A micro-ethnography is appropriate for examining the culture of a single social setting and often incorporates case studies, which was feasible given the duration of this study (Spradley, 1980). The culture of the school as it pertained to Asian learners was investigated to identify cultural meanings and beliefs of the participants through interviews, observations, and artifacts in order to find discernable social patterns (Letts et al., 2007). The purpose of the study was to explore the perceptions and experiences of English teachers with culturally responsive teaching (CRT) for Asian learners within a school culture. The principal goal was to raise awareness of the importance of a multicultural educational approach while evaluating English Language Arts (ELA) curriculum. Additionally, the secondary goal was to intentionally observe the emotions, thoughts, and dialogue of participants to contribute to critical examination of the meaning-making process (Bogdan & Biklen, 2007). In doing so, the study involved a deep and encompassing level of introspection and understanding to examine cultural phenomena within the school site. The Culturally Responsive Curriculum Scorecard (CRCS) survey (Bryan-Gooden, Hester, & Peoples, 2019) was used to address the former goal while the latter was comprised of qualitative data collection including interviews, a focus group, observations, and student artifacts. This study aimed to investigate the level of CRT embedded in school culture from an ELA perspective. As such, the ethnography

focused on investigating the perceptions and experiences of educators within a school culture for intact culture-sharing (Creswell & Poth, 2018).

Methods and Procedures

Research Questions

1) Are there significant differences in CRCS scores between the ELA curriculum of different grade levels?

2) How can the dynamic between cultural identity and learning for Asian students be cultivated and/or neglected within school culture?

3) How will providing Asian students more access to culturally diverse curricula and CRT practices influence their motivation and engagement?

4) What can educators do to shift the culture of a school to align with the different cultural needs of Asian students?

Setting

The study was designed as an ethnographic approach exploring the culture and motivation among educators and Asian learners in a school system. The site was a suburban junior/senior high school (grades 7-12) purposively selected based on the special qualification of having a majority Asian student demographic. The school population has a 45% demographic of students with Asian cultural background, constituting part of a total minority student enrollment of 66%. The Asian demographic includes cultures from East Asia primarily consisting of students from China, Korea, and the Philippines as well as a variety of cultures from South Asia predominantly including India, Bangladesh, and Pakistan. The suburban school in the target population is located nearby a large metropolitan city in the northeastern United States. Table 3 represents the

student demographic information of the school. The type of sampling method employed was purposive, as only schools with majority Asian student populations were considered. Researchers using purposive sampling are subject to errors in judgment since they select samples they believe will provide the data that they need (Fraenkel, Wallen, & Hyun, 2015). As such, purposive sampling may be limited as the sample may represent error on the researcher's part.

Table 3

Student Demographic Information of Target School

Demographics	*(n)*	%
Student Population	1859	100
Asian	837	45
White	632	34
Hispanic	279	15
Black	93	5
Multiracial	18	1

Participants

This study had two groups of participants: one group who completed the quantitative CRCS survey evaluating the existing ELA curriculum in the school, and another group who took part in qualitative data collection in the form of interviews and observations. The CRCS survey participants were comprised of 20 teachers from the English department. The evaluation of ELA curriculum was specifically selected due to the skills based nature of the content area. Since content is not paramount as an indicator of learning in the English classroom, but rather critical thinking skills, reading and writing, argumentation and rhetoric, etc., there is complete flexibility with curriculum in terms of literary material. Reading options provided are entirely at the discretion of the school. Participants involved in the micro-ethnographic case study consisted of three

administrators and six teachers, as outlined in Table 4. Pseudonyms were used to ensure anonymity and confidentiality. Two of the administrators, the ELA coordinator and the principal, served as key informants (Rogers, 2004) in assisting in finding focus group participants, six teachers with different backgrounds and varied experience levels, from which purposive sampling took the form of within-culture ethnographic sampling to examine the degree in which shared values, beliefs, and assumptions about Asian culture have contributed to student motivation and school culture. Criterion sampling was used after the CRCS survey to select three teachers (Laura, Emilia, and Daisy) as appropriate participants who met the criteria of teaching the specific grade levels showing significant mean differences in CRCS survey data among the participants (Creswell & Poth, 2018).

Table 4

Description of Participants

Participant	Title	Age	Education	Teaching Experience
Peter	Principal	50	Doctorate	24 years
Sandra	Assist. Principal	62	Masters	35 years
Ruth	ELA Coordinator	49	Masters	15 years
Laura	Teacher	55	Masters	30 years
Emilia	Teacher	23	Masters	1 year
Daisy	Teacher	30	Masters	8 years
Natalie	Teacher	65	Masters	15 years
Jack	Teacher	39	Masters	17 years
Marissa	Teacher	44	Masters	21 years

The following section provides in-depth descriptions of each of the participants.

Peter, a 50-year old Caucasian male, had been the principal of the school for the past eight years. During this time, the school demographic has experienced an increasing enrollment of Asian students, now constituting 45% of the student population, in addition to other minority groups. He began his 24-year educational career as a business teacher,

but most of that time involved being an administrator. He spent much of his career working in predominantly white communities located in suburban and rural school districts. Peter admitted a lack of knowledge regarding Asian culture as that did not characterize his own upbringing. This lack of exposure in his adult life up until he became principal shaped his educational beliefs and philosophies, though he expressed a desire to develop a cultural lens to better understand the students.

Sandra, a 62-year old Caucasian female, had served as both the assistant principal at the school and a member of the district cultural proficiency committee. She attended more professional development on cultural responsiveness than any other faculty member. She had over 30 years of experience in education, most of which while working in diverse communities in urban areas. She also chaired the school's shared-decision committee, which planned a lot of schoolwide initiatives and events. Her previous experience working with diverse student demographics encouraged her to take more proactive steps in both accepting responsibilities for addressing culture and developing appropriate programming.

Ruth, a 49-year old Caucasian female, was the ELA coordinator in the district. She had been the coordinator for the past four years, but had spent 11 years teaching prior to taking on that administrative role. Her responsibilities included overseeing all ELA curriculum and professional development for teachers. She grew up in a very traditional Italian American household and lived in a homogeneous Italian community her entire life. She expressed having very conservative values, and was initially apprehensive and "slightly intimidated" by the interview topic. With that said, she felt very comfortable

within the school culture and cared deeply about serving students' best interests, though she admitted change was very challenging for her.

Laura, a 55-year old Caucasian female, was the most senior member of the department and had 30 years of teaching experience, with the entire duration in the school. As a result, her career witnessed the changing student demographics as an emerging Asian minority population is now the majority student group. A few years ago, she served on the last curriculum committee that instituted the school's current curriculum based on Lexile level and the Common Core Standards. While she came from an Italian immigrant family background, she herself was a second generation American. She acknowledged cultural values that were instilled in her, but considered herself to be a product of assimilation. During the time of this study, she taught English 11.

Emilia, a 23-year old Caucasian female, was a new, untenured teacher with less than one year of teaching experience as this was her first probationary position. She happened to be an alumna of the school who graduated in 2014. As such, she was familiar with both the school's culture as well as the culture of the student body. She was very informed about Asian culture and its value system, which she attributed to her interracial relationship with an Asian as well as her friend groups throughout high school. In the years since she graduated, she described becoming far more open-minded due to the relationships she developed in her Asian social circle. During the time of this study, she taught English 8.

Daisy, a 30-year old Caucasian female, had eight years of teaching experience, four of which were in different schools prior to working in this district. Each of those schools were short-term leave replacement positions where she worked with diverse

student populations and minority groups. She described a certain comfort level with teaching minority students, and attributed that to her past teaching experiences and urban teacher preparation program. Before becoming a teacher, she worked as a barista during college in a coffee shop located in a multicultural neighborhood. She expressed general enthusiasm about working with Asian students. During the time of this study, she taught English 9.

Natalie, a 65-year old Caucasian female, was a change in career teacher. After having a career as a paralegal and raising three children as a single mother, she decided to return to school and complete her master's degree in education. Since that time, she has been teaching at the school for 15 years. As the oldest teacher in the department, she admitted that she was a little disconnected from students, especially Asian students who are less likely to initiate engagement in the classroom. Her critical lens and frame of references were also a sign of her generational age gap.

Jack, a 39-year old Caucasian male, had been teaching for 17 years and described himself as a student advocate. He grew up in an orthodox Jewish family, which valued education, and so he obtained his master's degree in education after majoring in English in college. As a team leader of the junior high teaming, he designed programming around character education and tolerance in grade 8. He was the only teacher who worked after school as a private SAT tutor. In this role, he had experience working with students of Asian cultural background outside of mandated curriculum. He expressed some frustration with the current school culture and wanted to be more vocal about necessary change and student advocacy.

Marissa, a 44-year old Hispanic female, was a veteran teacher with 21 years of experience who advised an extracurricular book club, particularly aimed at Asian students to stay after school to extend their academic time. As an adviser, she developed a more informal relationship with the Asian members of the club and openly conveyed a willingness to speak to dynamics beyond the classroom. A mother of two children, she displayed a very nurturing, maternal characteristic in her teacher persona. Growing up as a minority and raising minority children provided her with increased empathy for the diverse student population, particularly those students who struggled to connect with others.

Data Collection Procedures

The participant selection model (Creswell & Plano Clark, 2007), a variant of mixed method explanatory design, was used in the study. Quantitative data in the form of the CRCS survey was first used to "identify and purposefully select participants for a follow-up, in-depth, qualitative study" (Creswell & Plano Clark, 2007, p. 74). Subsequently, data collection and procedures were categorized into two phases: 1) quantitative survey analysis, and 2) qualitative ethnography. Phase one encompassed three procedural steps: 1) quantitative data collection, 2) ANOVA data analysis, and 3) quantitative results. Phase two spanned four stages: 1) qualitative participant selection, 2) qualitative data collection, 3) qualitative data analysis, and 4) qualitative findings. A final stage involved interpretation of first quantitative and then qualitative data as shown in Table 5.

Table 5

Participant Selection Model

Phase	Stage
Phase 1: Quantitative	1) Quantitative data collection (procedures, instrument) 2) Quantitative data analysis 3) Quantitative results
Phase 2: Qualitative	1) Qualitative participant selection 2) Qualitative data collection (procedures, sources for qualitative data collection) 3) Qualitative data analysis 4) Qualitative findings 5) Interpretation of quantitative results first and then qualitative findings

Quantitative Data Collection

A non-experimental ex post facto study was conducted to determine the extent to which the school's ELA curriculum is culturally responsive. A one-way between subjects ANOVA was employed to determine any statistical differences in mean CRCS scores among the different grade levels (7-12). The one-way ANOVA was selected as the statistical analysis because the study examined the difference in mean scores between curriculum taught at different grades to determine which grade levels showed statistically significant variances (Fraenkel, Wallen, & Hyun, 2015). An alpha level of .05 was used for the statistical analysis.

Instrument

The Culturally Responsive Curriculum Scorecard (CRCS) was developed by NYU Metro Center (Bryan-Gooden, Hester, & Peoples, 2019) to determine the extent to which school curriculum is culturally responsive. This 4-point Likert scale survey

consists of 30 items in three domains: 1) Representation, 2) Social Justice Orientation, and 3) Teachers' Materials. The scale ranges from not satisfied (-2) to very satisfied (+2) with no zero values used. The scores from each domain section are added to tally a raw score value, which is then used for interpretation based on rubric consisting of five categories: 1) Culturally Destructive, 2) Culturally Insufficient, 3) Emerging Awareness, 4) Culturally Aware, and 5) Culturally Responsive. CRCS was designed based on multicultural rubrics, anti-bias rubrics, textbook rubrics, and aimed at creating a set of cultural standards for educators (Aguilar-Valdez, 2015; Grant & Sleeter, 2003; Lindsey et al, 2008). The Representation domain evaluates the extent to which students are culturally reflected in their curriculum and how broadly they are exposed to diverse groups and consists of questions 1-13. The Social Justice domain consists of questions 14-21 regarding relationships, value sharing, and forming connections. Questions 22-30 in the Teacher's Materials domain assess the availability of resources and training for CRT.

The research team that developed the CRCS tested the reliability of the instrument. The scorecard was first piloted among groups of New York City parent leaders, community organizers, and researchers. Larger groups of similar stakeholders then tested it in order to make revisions. To ensure validity, the research team also elicited feedback from national organizers, CRT experts, and educators (Bryan-Gooden, Hester, & Peoples, 2019).

Procedures for Collecting Data

The CRCS survey data were collected during an English department meeting in the month of December. The purpose of the CRCS survey and the scoring guidelines

were explained at the beginning of the meeting. As shown in Table 6, the ELA coordinator facilitated in dividing the teachers into separate groups based on the grade level in which they taught, so that the teachers could have discourse regarding the literature embedded in the curriculum. Paper copies of the 3-page survey were then disseminated to the teachers to complete and surveys were collected at the end of the meeting. Three teachers were absent from the meeting, and completed the survey separately and independently, which were collected the following day. The CRCS scores were calculated by the researcher during tabulation and analysis using SPSS. The only identifier that was used was grade level for the purpose of comparing ELA curriculum and the CRT embedded in school culture. The research goal was to compare CRT in regard to accessible ELA curriculum between different grade levels. Since the survey is specifically designed for evaluating culturally responsive curricula, the instrument was appropriate to ascertain the school's level of CRT.

Table 6

Demographic Information of ELA Teachers

Grade Level Taught	Gender	Background
7	Female	White
7	Female	White
7	Female	White
7	Female	White
8	Male	White
8	Female	White
8*	Female	White
9	Female	White
9	Female	White
9	Male	White
10	Female	White
10	Male	White
10	Female	White
11	Male	White
11	Female	White

11	Male	White
11*	Male	White
12	Male	White
12*	Female	Hispanic
12	Male	White

Note. *Teachers who were absent during the department meeting.

Research Ethics

Permission was obtained to use the CRCS from the Education Justice Research and Organizing Collaborative (EJ-ROC). Permission to use the data in order to conduct the research was obtained through the school principal, administrators, and teachers whose scores are reported in the study. Access to the compiled data was kept secure by the researcher through password protection on an electronic file. Confidentiality was maintained as no names were used in the data collection.

Quantitative Data Analysis

After hard copy surveys were completed and collected, an Excel spreadsheet was created to enter the data. The data were disaggregated into three levels based on the three domain sections of the CRCS survey (Representation, Social Justice, Teachers' Materials), which were then uploaded onto SPSS Version 26.0 for statistical analysis. Assumption tests were computed including normality, Q-Q plots, and homogeneity of variances. The latter being critical in ANOVA particularly with smaller samples (Meyers, Gamst, & Guarino, 2017).

The statistical analysis chosen to test the hypothesis was the one-way between-subjects ANOVA. Analysis of variance enables an examination of significant differences between the means of more than two groups (Fraenkel, Wallen, & Hyun, 2015). This statistical analysis is appropriate to determine the significant differences in the dependent variable (CRCS Representation, Social Justice, and Teachers' Materials scores) based

upon the level of the independent variable, grade level, which had six levels (grades 7-12). Statistical significance was established at .05 for the analysis. Three tests were run, each corresponding with one domain to compare the variances in scores between different grade levels.

Once mean scores were determined for each domain, the scores were referenced with the CRCS interpretation guide in order to categorize them along a spectrum from: culturally destructive→culturally insufficient→emerging awareness→culturally aware→culturally responsive. Comparisons were made between grade levels for each domain respectively: Representation, Social Justice, and Teachers' Materials. Grade levels that demonstrated the most variance between scores were used for qualitative participant selection.

Reliability and Validity of the Research Design

One known internal threat to the ex post facto research design was diffusion or imitation of treatments. Given that the participants are colleagues working in the same department, there may have been communication between subjects, which could have led to differences among the grade levels being compromised. In order to minimize the threat to internal validity, the CRCS survey was administered in a way to include the option to collaborate, whereby the scores were then averaged for participants who worked together.

An external threat was interaction of selection and treatment. The availability of participants was restricted to ELA teachers from a school with a majority Asian student population. This limits the generalizability of results to comparable populations from schools that reflect similar student demographics (Fraenkel, Wallen, & Hyun, 2015).

A possible threat to reliability involved measurement reliability. The conditions of the survey differed for the three teachers who were not present during the department meeting. Therefore, those participants may not have approached the survey questions identically due to taking it under different conditions. However, this threat was minimized by coordinating with school administrators to administer the CRCS survey during an English department meeting to have most teachers complete it at the same time.

Qualitative Research Design

This study utilized a quantitative survey to guide the qualitative design, which is a purposeful strategy to employ when a combination of methodologies is prompted by a particular research question (Calfee & Sperling, 2010). The explanatory design includes two phases whereby the results from the first phase are used to plan the second phase. In this case, the analysis of quantitative data determined the purposive selection of participants for the qualitative phase. Explanatory design is conducive for studies conducted by a single researcher working with smaller sample sizes (Creswell, 2014).

Qualitative Participant Selection

Following the analysis of the CRCS survey data, a focus group was conducted with six teachers using open-ended questions. The six teachers had different backgrounds and years of experience, and taught various grade levels. Interview questions focused on perceptions of school culture, Asian student culture, and as well as reflection on the CRCS survey results. From there, criterion sampling was used to select participants for classroom observations and follow-up interviews based on both their CRCS survey and interview responses. The three teachers selected for observations met the criteria of largest CRCS data variances between grade levels in order to provide in depth,

information-rich cases for study (Patton, 2001). The specific grade levels chosen were grades 8, 9, and 11. The three teachers each taught one of those grade levels and were well-versed in the ELA curriculum accessible within those grades. During the course of the focus group, an additional teacher was selected for an observation of an after school book club since this study examined participants through a more student engagement lens incorporating participation/involvement in educational or social in-school and extracurricular activities (Fredricks, Blumenfeld, & Paris, 2004). Employing opportunistic sampling, it was recognized that including that teacher presented an opportunity to improve on the initial sampling plan (Vogt, Gardner, & Haeffele, 2012). Interviews with three administrators were also scheduled concurrently to add a deeper layer of understanding and context of the school culture within which curriculum and instruction were embedded.

Procedures for Data Collection

Interviews. In-depth interviews took place over the course of three months, which utilized open-ended questioning to build upon and explore participants' responses (Seidman, 2013). Additionally, the standardized open-ended interview was used with the teacher participants as the goal was to obtain similar data from each person by asking identical questions (Patton, 2001). While questions were carefully constructed and emailed to participants beforehand, the face to face interviews were semi-structured in nature. Interview data were collected at mutually convenient times in settings such as administrative offices and classrooms. All interviews were recorded with permission using the Voice Memos app and later transcribed. The transcription data were downloaded to a password protected laptop that was kept securely in a private location.

The interviews with administrators focused on the educational leadership stance in regard to the role of culture within the school community. The first interview was conducted with the principal in December to gain a contextual understanding of the learning community and explore how schoolwide policies and initiatives impact both teachers and the predominant Asian student population (see Appendix G for interview questions). Two rounds took place due to the principal's busy schedule, but that allowed the principal time to confirm a few topics which proved to provide further insight into the student demographics during the second interview. The interview with the assistant principal also took place in December after the principal identified her as a member of the district's cultural proficiency team. As a result of criterion sampling, she was selected to interview under that specific criteria. The interview expanded on the ethnographic portrait of school culture and elaborated on barriers to CRT. The third administrator interview occurred in January with the ELA coordinator after the CRCS survey was administered. This interview served as an investigation into the ELA curriculum and provided an overview of instructional leadership for the English teachers regarding CRT.

Interviews with the teacher participants began in January with an after school focus group in order to stimulate dialogue from multiple perspectives (Bogdan & Biklen, 2007). The standardized open-ended interview format (Patton, 2001) was used to guide the conversation. Moreover, it helped to increase credibility and reduce interviewer bias, enabling participants to respond to the same questions with more precision (Patton, 2001). As facilitator, the researcher took on a role of participant observer as well, interacting and responding for the purpose of promoting research goals (Bogdan & Biklen, 2016). Teachers were encouraged to share their perceptions about CRT as well as

the CRCS survey they completed, and discussed culture sharing within the school both in and out of the classroom. Teachers were asked about Asian students' involvement with literary experiences, in particular how they engage with text and the motivation students put into the learning (see Appendix for interview questions). Responses were used to further extend on the CRCS survey results and evaluated with the purpose of establishing criteria to select participants for observations. Follow-up interviews were also conducted after the observations to evaluate teacher perspectives on employing CRT and incorporating culturally responsive texts into instruction.

Observations. The Motivational Framework for Culturally Responsive Teaching (Wlodkowski & Ginsberg, 2009) served as the framework for field notes and analysis of classroom observations. Nine classroom observations were conducted, three for each teacher, based on specific grades and at a level of involvement of passive participation (Spradley, 1980). The grade levels of 8, 9, and 11 were purposefully selected based on the CRCS survey results as these grades exhibited significant differences in cultural responsiveness within the existing curriculum. Passive participation allowed for drawing inferences about culture that teachers and students shared to be included in the ethnographic record (Spradley, 1980). For each of the teacher participants, the first observation of teaching was based on the current curriculum. The second observation involved lessons incorporating a supplemental culturally responsive text for Asian learners, as agreed upon by the teachers during the focus group. The third observation was predicated on culturally responsive instruction with each teacher building an activity into his/her lesson that drew on the cultural capital of the students.

The observations spanned three weeks in time from January to February, with each teacher being observed once a week. Each observation lasted 43 minutes, the length of one class period. Observations noted Asian student ratio, teachers' pedagogical practices, teacher-student interaction, application of culturally responsive texts, and student engagement. Detailed field notes from the observations were used to create an ethnographic record, which was used to self-reflect through analytic memo writing (Saldaña, 2016) between observations. This served to develop a "conversation with ourselves about our data" (Clark, 2005, p. 202). After each observation, field notes and memos were analyzed for subsequent observations so as to confront assumptions and eliminate bias.

One additional observation took place after school during an extracurricular book club. One of the English teachers was the adviser and extended an open invitation during the focus group. The club met regularly once a week for an hour every Thursday throughout the year. The level of involvement during this observation was participant observer. In this case, the researcher participated within the group and took part in the reading activities (Vogt, Garnder, & Haeffele, 2012). Most of the students in attendance that day were Asian, and so the adviser also informally held a Lunar New Year celebration, which offered more inclusive activities to become involved in. Ethnographic questions regarding culture sharing guided the observation and general field notes were taken. Handwritten field notes were kept secure in a locked file cabinet during the study.

Student artifacts. During post observation interviews, teachers were asked if any student artifacts were created that generated a more meaningful connection between CRT and student culture, and subsequently if those artifacts could be shared. No student names

were used to ensure confidentiality. Since all students use an iPad device due to the school's one-to-one technology initiative, artifacts were able to be shared electronically. Select artifacts were analyzed for CRT pedagogical practices and evidence of student engagement through cultural capital. All files were stored on a password protected laptop only accessible to the researcher. Table 7 sums up the data collection methods.

Table 7

Data Collection Methods

Interviews	Observations	Student Artifacts
Three in-person interviews with administrators, one 60-minute in-person focus group with six participants, and one separate post observation interview with each of the three teachers observed	Nine 43-minute observations of participants teaching grades 8, 9, and 11, as well as one 60-minute observation of an extracurricular book club activity	Assignments created by students that demonstrated culturally responsive practices reflected through cultural capital

Trustworthiness of the Design

Trustworthiness was established by addressing four aspects- credibility, dependability, confirmability, and transferability. By using multiple qualitative strategies to ensure reliability and validity such as triangulation, member-checking, peer feedback, thick description, and prolonged time, trustworthiness of the findings was established (Creswell & Poth, 2018). These strategies provided accurate portrayal of the meanings attached by participants and contributed to the process of generalizing the study based on similarity (Johnson, 1997).

Triangulation. Both data and methods triangulation were employed during this study to enhance the validity (Creswell & Poth, 2018). Data was collected in the form of interviews, observations, and student artifacts in order to generate cultural themes about

cultural responsiveness. Each data source came from multiple study participants and data analysis was explicit to ensure that the study can be replicated with other populations. Sufficient time was attributed to data triangulation by using multiple methods and sources (Sargeant, 2012).

Member-checking. In order to ensure credibility and to confirm the viability of interpretations by minimizing researcher bias, member checking was used on the participants with narrative accuracy checks. Sharing themes and findings with participants presents a clearer and more accurate portrayal during data collection (Creswell & Poth, 2018). Hard copy interview transcriptions were shared with participants and then shredded immediately after verification of narrative accuracy. A short debriefing with teachers also took place after every observation to provide them an opportunity to comment on and critically analyze findings.

Peer feedback. A researcher colleague served as an external inquiry auditor to evaluate the accuracy of analyses and conclusions. Peer debriefing enhances the validity of a study by having a peer review aspects of a study and prompting further questions and insights to consider (Creswell & Poth, 2018). The peer debriefing in this study came from a teacher who was a fellow doctoral candidate in the Instructional Leadership program at St. John's University. The ongoing shared feedback throughout the research process further ensured that data involving participants' experiences and perceptions were accurate. Through the use of constant review and a level of inquiry similar to an audit, dependability can be affirmed (Berg, 2009).

Thick description. Rich, detailed descriptions were used in the findings that included participants' actual words and statements. Extensive field notes and verbatim

transcriptions were used to compose the thick descriptions so as to present realistic findings. The descriptions presented shared experiences (Creswell & Poth, 2018) with the goal to share the meanings that the cultural participants created in addition to deriving new meanings (Bogdan & Biklen, 2007). This study aimed to provide an immersive portrait of the culture of the school and how Asian student culture is represented through curriculum and educational experiences.

Bias. Written analytic memos were maintained during data collection and analysis for reflexivity and sustained engagement with the data (Saldaña, 2016). Admittedly, the researcher was also an English teacher, though examining CRT through the lens of an Asian perspective. Hence, interpretation of findings may have been shaped by background, culture, and history (Creswell & Poth, 2018). Having an Asian background may have inhibited true objectivity throughout the research process since personal opinions could have framed the analytical process, which may have translated into subjective findings. However, employing existing theories and frameworks allowed for the investigation of patterns of behavior and cultural artifacts with a more critical and discernable eye, rather than allowing subjectivity to surface. The memos also afforded an intellectual workplace for the researcher to set aside personal beliefs and background bias (Thornberg & Charmaz, 2014).

Data Analysis Approach

Data were collected on a periodic basis over the span of three months. After the data were collected, transcriptions and field notes were coded using different colored highlights across interviews, the focus group, and observations based on coding categories of situation, perspectives, and social structure (see Appendix I for coding

samples). Data were analyzed systematically to determine which perspectives provided the most accurate ethnographic portrayals of findings (Calfee & Sperling, 2010). Inductive analysis began with open and descriptive coding, which constituted the first cycle. These codes defined school culture, relationships, shared experiences, cultural awareness, and community involvement. Second cycle coding then utilized more specific coding: value coding examined different perspectives on CRT and student motivation, versus coding identified conflicting perspectives, and In Vivo coding analyzed emergent themes further (Saldaña, 2016). These cycles of coding allowed for dispelling biases and assumptions that can develop during the research process (Strauss & Corbin, 1990). In addition to systematic analysis, the researcher considered informed hunches and intuition based on serendipitous occurrences, which led to a richer explanation of the setting, context, and participants in the findings (Janesick, 2011).

Research Ethics

Before conducting this study, approval was secured for human participants from the St. John's University Institutional Review Board (IRB). Consent was then obtained from the principal to use the school as a site for qualitative research. In addition, consent was obtained from individual participants included in the study (see Appendix for relevant documentation). Letters of consent included information detailing data collection and measures to ensure the anonymity of all participants. Pseudonyms were used throughout the research process to maintain confidentiality of the site and its participants. Any information and opinions provided from teachers were kept confidential from the administrator and vice versa for equitable treatment. All data were kept secure electronically through password protection once transcribed. Hard copy field notes were

stored in a locked file cabinet when not in use. The data were erased upon completion of the dissertation.

Researcher Role

The primary role was to examine CRT and learning as it applies to Asian leaners in a school setting from a critical and discernable lens. Having an Asian background may have contributed to developing personal biases and concerns regarding multicultural education. However, employing existing theories and frameworks allowed for more of an objective investigation into the patterns of behavior and cultural artifacts within school culture. Furthermore, by spending time in the empirical world laboriously reviewing data, researcher bias should be minimized by setting aside personal beliefs and experiences (Bogdan & Biklen, 2007). Some ethical issues to address involved administrators and teachers alike who may not have felt comfortable speaking about their school culture using deficit language. Dialogue about personal values and experiences necessitated some qualitative probing, although spending the three month period of engagement with participants resulted in increased trust and rapport (Lincoln & Guba, 1985).

Conclusion

Curriculum is a key component of CRT, as it serves to both contribute to educational understanding as well as contextualize student learning to the globalized world around them. This study first presented a glimpse into the connection between school curricula and student culture with the CRCS survey, specifically employing a variant of the explanatory design, which stresses the second, qualitative phase (Creswell & Plano Clark, 2007). Data collection was then focused on the intricate nuances of culture sharing, motivation, teacher-student dynamic, and educational values. Culturally

responsive teaching can only be truly effective when administrators, teachers, and students are all equal stakeholders and decision-makers. Only by investing in a synergistic relationship between culture and learning can educators forge ahead into an era where education for all students becomes all the more meaningful. The disconnect that occurs within school systems is rooted in a school culture that doesn't cultivate shared experiences and values. There is too much ignorance and too little trust between parties and bridging those relationships should be a priority in the learning community. These connections are inextricably linked to the development of young students who still cling to cultural values. Only by tapping into those values are students intrinsically motivated and invested.

CHAPTER 4

Results

This study was designed as a variant of mixed method explanatory design (Creswell & Plano Clark, 2007), involving analysis of a quantitative survey followed by ethnographic qualitative data interpretation. The purpose was to examine the cultural responsiveness of ELA curriculum while exploring the pedagogies and practices of English teachers within a school culture. This chapter presents the results and findings from the data collection as it pertains to the following research questions:

1) Are there significant differences in CRCS scores between the ELA curriculum of different grade levels?
2) How can the dynamic between cultural identity and learning for Asian students be cultivated and/or neglected within school culture?
3) How will providing Asian students more access to culturally diverse curricula and CRT practices influence their motivation and engagement?
4) What can educators do to shift the culture of a school to align with the different cultural needs of Asian students?

Quantitative survey data were collected through administration of hard copy surveys during a department meeting. Analysis followed through tabulation of results referencing the CRCS Interpretation Guide (see Appendix F) and data analysis using SPSS version 26.0. Qualitative data were collected through a series of interviews with administrators and English teachers, a focus group with teachers, observations of classroom instruction, and student artifacts shared by teachers. Four themes emerged through interpretation of the findings and will be subsequently discussed in this chapter:

1) Assimilationist constraints embedded in curriculum and instruction
2) Utilizing cultural capital leads to increased motivation
3) Disconnect between administrative perspectives and teacher perspectives
4) Silent Asian cultural trait a reflection of the lack of CRT

Results and Findings

Quantitative Survey Results

The purpose of administering the Culturally Responsive Curriculum Scorecard survey was to determine if the scores from each survey domain varied by grade level, specifically 7-12. The sample consisted of 20 teachers from the English department who completed the survey during a department meeting. Teachers were grouped based on the grades they taught, respectively, in order to discuss curriculum specific to those grade levels. Three teachers who were absent during the meeting subsequently completed the survey individually, as noted in Table 8.

Table 8

CRCS Survey Results Disaggregated by Domain

Grade Level	Representation	Social Justice	Teachers' Materials
7	-4	0	-4
7	2	2	-2
7	-10	-8	-3
7	-10	-9	-3
8	11	10	-5
8	3	8	0
8*	-2	0	-1
9	-3	1	7
9	-3	0	3
9	-8	-1	15
10	-6	-2	0
10	4	4	6
10	-6	-2	0
11	-10	-9	-8
11	-15	-11	-17

11	-11	-1	-10
11*	-13	-5	-5
12	-10	-9	5
12*	-5	5	3
12	-10	-9	4

Note. *Teachers who were absent during the department meeting.

Research Question 1

Are there significant differences in CRCS scores between the ELA curriculum of different grade levels?

Hypothesis 1

H_0: The CRCS Representation mean scores will not vary among the different grade levels.

H_1: The CRCS Representation mean scores will vary among the different grade levels.

The statistical analysis chosen to test the hypothesis was the one-way between-subjects ANOVA. Analysis of variance enables an examination of significant differences between the means of more than two groups (Fraenkel, Wallen, & Hyun, 2015). This statistical analysis is appropriate to determine the significant differences in the dependent variable (CRCS Representation scores) based upon the level of the independent variable, grade level, which had six levels (grades 7-12). An alpha level of .05 was used for the statistical analysis.

Prior to running the one-way between-subjects ANOVA, the assumption tests for the analysis were conducted. Normality for the dependent variable was demonstrated through a normal curve histogram and the Q-Q plot for the data followed a straight line. Sample independence was evident as each sample had been drawn independently of the other samples. There was homogeneity of variances as confirmed by a significant

Levene's test, $F(5,14) = 1.707$, $p = .198$. The dependent variable was measured on a continuous scale.

Results of the one-way ANOVA demonstrated that there was a significant difference in CRCS Representation scores based on grade level, $F(5,14) = 4.693$, $p = .010$, as is shown in Table 9. The Tukey post hoc results showed that there was a significant mean difference between grade 8 and grade 11 ($MD = 16.250$, $SE = 3.534$, $p = .004$). This indicated that CRCS Representation scores in grade 8 ($M = 4.00$, $SE = 3.786$) were higher than scores in grade 11 ($M = -12.25$, $SE = 1.109$). Since grade 8 scored statistically significantly higher than grade 11, grade level did affect CRCS Representation mean scores. The null hypothesis was rejected.

Table 9

ANOVA Results of CRCS Representation Scores

Source	*SS*	*df*	*MS*	*F*	*p*
Between Groups	502.450	5	100.490	4.693	.010*
Within Groups	299.750	14	21.411		
Total	802.200	19			

Note. *$p < .05$

Hypothesis 2

H_0: The CRCS Social Justice mean scores will not vary among the different grade levels.

H_1: The CRCS Social Justice mean scores will vary among the different grade levels.

The statistical analysis chosen to test the hypothesis was the one-way between-subjects ANOVA. Analysis of variance enables an examination of significant differences between the means of more than two groups (Fraenkel, Wallen, & Hyun, 2015). This statistical analysis is appropriate to determine the significant differences in the dependent variable (CRCS Social Justice scores) based upon the level of the independent variable,

grade level, which had six levels (grades 7-12). An alpha level of .05 was used for the statistical analysis.

Prior to running the one-way between-subjects ANOVA, the assumption tests for the analysis were conducted. Normality for the dependent variable was demonstrated through a normal curve histogram and the Q-Q plot for the data followed a straight line. Sample independence was evident as each sample had been drawn independently of the other samples. However, the results from Levene's test demonstrate that the data show evidence of unequal variances, $F(5,14) = 3.995$, $p = .018$. Therefore, this assumption was not met.

The one-way ANOVA did not reach significance, $F(5,14) = 2.495$, $p = .081$, as shown in Table 10. There were no statistically significant differences in CRCS Social Justice mean scores between the different grade levels. Since no significant differences were found ($p > .05$), the grade level had no effect on CRCS Social Justice mean scores. The null hypothesis was retained.

Table 10

ANOVA Results of CRCS Social Justice Scores

Source	*SS*	*df*	*MS*	*F*	*p*
Between Groups	324.783	5	64.957	2.495	.081
Within Groups	364.417	14	26.030		
Total	689.200	19			

Hypothesis 3

H_0: The CRCS Teachers' Materials mean scores will not vary among the different grade levels.

H_1: The CRCS Teachers' Materials mean scores will vary among the different grade levels.

The statistical analysis chosen to test the hypothesis was the one-way between-subjects ANOVA. Analysis of variance enables an examination of significant differences between the means of more than two groups (Fraenkel, Wallen, & Hyun, 2015). This statistical analysis is appropriate to determine the significant differences in the dependent variable (CRCS Teachers' Materials scores) based upon the level of the independent variable, grade level, which had six levels (grades 7-12). An alpha level of .05 was used for the statistical analysis.

Prior to running the one-way between-subjects ANOVA, the assumption tests for the analysis were conducted. Normality for the dependent variable was demonstrated through a normal curve histogram and the Q-Q plot for the data followed a straight line. Sample independence was evident as each sample had been drawn independently of the other samples. There was homogeneity of variances as confirmed by a significant Levene's test, $F(5,14) = 2.272$, $p = .104$. The dependent variable was measured on a continuous scale.

Results of the one-way ANOVA demonstrated that there was a significant difference in CRCS Teachers' Materials scores based on grade level, $F(5,14) = 10.142$, $p = .000$, as is shown in Table 11. The Tukey post hoc results showed that there were significant mean differences between grade 7 and grade 9 ($MD = 11.333$, $SE = 2.848$, $p = .014$), grade 8 and grade 9 ($MD = 10.333$, $SE = 3.045$, $p = .041$), grade 9 and grade 11 ($MD = 18.333$, $SE = 2.848$, $p = .000$), grade 10 and grade 11 ($MD = 12.000$, $SE = 2.848$, $p = .009$), and grade 11 and grade 12 ($MD = 14.000$, $SE = 2.848$, $p = .003$). Taken

together, these results suggest that teachers across all grade levels have varied access to teacher training and curriculum material. However, it should be noted that differences were mostly delineated between junior high (7-9) and senior high (10-12). The CRCS Teachers' Materials mean scores of junior high teachers varied with other junior high teachers, whereas senior high teachers' scores varied with other senior high teachers. With the significant results that grade level has on CRCS Teachers' Materials scores, the null hypothesis was rejected.

Table 11

ANOVA Results of CRCS Teachers' Materials Scores

Source	*SS*	*df*	*MS*	*F*	*p*
Between Groups	705.083	5	141.017	10.142	.000*
Within Groups	194.667	14	13.905		
Total	899.750	19			

Note. $*p < .05$

After tabulating mean scores for each grade level and survey domain, the scores were then matched to a corresponding interpretation guide (see Appendix F) to determine how curriculum measures on a spectrum ranging from culturally destructive to culturally responsive. The interpreted results are presented in Table 12. Based on the results, the grade levels would range from 11-7-12-10-9-8 in the culturally responsive spectrum factoring in each of the domains, with grade 11 being least culturally responsive and grade 8 being most culturally responsive.

Table 12

CRCS Interpreted Results

Grade	Representation	Social Justice	Teachers' Materials
7	Culturally Insufficient	Culturally Insufficient	Culturally Insufficient
8	Emerging Awareness	Culturally Aware	Culturally Insufficient
9	Culturally Insufficient	Culturally Insufficient	Culturally Aware
10	Culturally Insufficient	Culturally Insufficient	Emerging Awareness
11	Culturally Destructive	Culturally Destructive	Culturally Destructive
12	Culturally Insufficient	Culturally Destructive	Emerging Awareness

Qualitative Data Findings

Purposive sampling was used to select the three administrators, two of which served as key informants (Rogers, 2004) in finding six teachers for the focus group. The CRCS survey results informed participant selection for observations of three of those teachers during the qualitative phase of data collection. Post observation interviews identified student artifacts that were shared. An additional teacher was observed as a result of opportunistic sampling (Vogt, Gardner, & Haeffele, 2012) to expand the breadth of data collection to include an extracurricular activity in the ethnography.

Description of Participants

The study included three administrators and six English teachers at a suburban junior/senior high school located in the northeastern United States serving grades 7-12. The six English teachers in this study varied in years of experience and expressed different opinions about the role of culture in education, in regard to both student culture and the culture within the school. None of the participants had a similar Asian cultural background as the students. Their experiences and opinions are documented in the

following sections of this chapter. Pseudonyms were used throughout the research process to maintain confidentiality of the site and its participants. Among the teachers, Emilia, Daisy, and Laura were selected through criterion sampling to take part in observations as they specifically taught classes of grade levels showing statistically significant mean differences in CRCS survey results (grades 8, 9, and 11).

Research Question 2

How can the dynamic between cultural identity and learning for Asian students be cultivated and/or neglected within school culture?

School Culture

Administrators. The interviews with the principal and assistant principal revealed systemic issues in regards to school culture and CRT. There were discordant views in terms of diagnosing the current school culture and which direction the school needed to go in. Despite being trained by the district in cultural proficiency, Sandra admitted that leadership doesn't necessarily acknowledge the school's diversity and cultural artifacts were not recognized. While walking through the hallways, there was no discernable evidence of a majority Asian student population other than the students themselves. For all intents and purposes, the building resembled a nondescript suburban school. Peter, on the other hand, described the school as a welcoming beacon of education for Asian learners. His perspective on student culture was more surface level, speaking of diversity as different people rather than mindsets, values, and ways of learning. He identified the Asian demographic as a majority of first generation students, and targeted educational areas that needed improvement, but did not attribute any deficiencies to school culture.

Excerpt from interviews (see Appendix G for interview questions):

> Peter: "Everyone here knows our school culture and everyone knows it's a great place. We are so diverse and we get along so well."
>
> Sandra: "Chinese as opposed to Korean…Traditions that we don't recognize necessarily as a school."
>
> Peter: "I mean culture doesn't mean anything; it's their personality when it comes to connecting with kids."

Meanwhile, Sandra examined student culture from a deeper, more holistic lens. She sought to create more relationships with the Asian community and build a level of understanding of how Asian students learn. In her view, this demanded a higher level of engagement with Asian parents in culturally appropriate ways.

> Sandra: "I do feel that student culture is how we get to motivation. It's how you create personal experiences that are relevant to them."
>
> Peter: "We are a lot of first generation families. You don't hear from the Asian population. Because they're not that way, they'll never get the attention that they deserve."
>
> Sandra: "We have yet to embrace educating us so that we can better serve the community. We have yet to get those Asian parents actively involved in anything."

Both administrators did agree though that the faculty was limited in cultural competencies. The main contributing factor to the level of ignorance of the faculty was the lack of awareness and professional development in culturally responsive practices. In discussing staff development, the administrators also had inconsistent views on time and

resources allocated to CRT. Even much of the training Sandra received focused more so on African American and Hispanic populations, ignoring the school's largest minority group. She cited experiences that elucidated stereotypes and addressed racism however, they did not delineate between racism and bias, the latter of which was revealed as more pronounced in the school culture during the interview. This mindset has become ingrained in the faculty, as individual biases and perceptions supersede the different cultures and backgrounds among the students. There is a level of understanding and empathy that has been overshadowed by cultural ignorance. More to the point, only 3% of the faculty have an Asian background to represent the 45% Asian student population.

> Sandra: "I don't think we've spent enough time with the faculty, working with them and having the conversations about who we're teaching."
>
> Peter: "We don't have enough time for PD. We just teach and never have the chance to grow. Adults don't like change."
>
> Sandra: "We market the PD as building relationships and yet we focus strictly on technology. Our faculty needs to be better educated in the populations that we're working with."
>
> Peter: "It goes back to having teachers in the building that are of that culture."
>
> Sandra: "Everyone has your own biases and that you can't escape. I would love to see if we could attract faculty that reflect more of that population."

These views on staff development suggested the theme of the disconnect within administrative perspectives as well. Whereas the principal acknowledged limitations to cultural professional development, the assistant principal recognized the potential for

training the teachers in CRT. At the same time, they both agreed that a more diverse faculty would facilitate stronger relationships with the minority student groups.

In delving into the principal's own educational ideologies and philosophies, he spoke about partnerships between the major stakeholders- school, parent, and child. Yet the parent involvement of Asian students was minimal as they were not active participants in school events or decision-making processes. While described as respectful, the parents were generally disconnected from the school community. During the few occasions when they made attempts to voice concerns, the Asian community was met with indifference, as was the case when parents approached the Board of Education about including Lunar New Year in the school calendar. This lack of relationships may have reflected a lack of trust in familiar faces since there was no school leader who was Asian.

> Peter: "The parent connection is the hardest thing."
>
> Sandra: "When I meet with an Asian parent, I'm not quite sure where I stand. Their lifestyles are different from American lifestyles."
>
> Peter: "When we're talking about Ramadan, I have no knowledge. The Asian parents came to a Board meeting for Lunar New Year…our Board, who by the way are all white, needs to seriously reconsider."
>
> Sandra: "When are we going to look at the growing Asian population and start recognizing the holidays and all that?

More to the point, inclusion is further lacking because of the misaligned curriculum. When discussing curriculum, the ELA coordinator readily acknowledged canonical literature and deficiencies in multicultural texts. More significantly, Ruth had never

considered educational texts from a cultural lens. This was in part due to her own lack of cross-cultural experiences, which shaped her traditional, assimilationist pedagogy.

> Peter: "The books that our students are reading don't represent them at all."
>
> Ruth: "You go to school, you're exposed to texts, and these texts are approved by people with intelligence…ethnicity is never part of it."
>
> Sandra: "Why can't we do more with a culturally responsive curriculum?"
>
> Ruth: "You assume…that the school culture, community, and administration are going to teach you what you need to know. You're in America, becoming an American, learning American ways. I never really looked at it from a cultural lens."

The interview experience shed light on a school culture that does not yet reflect inclusivity for the Asian community. The majority of faculty were not informed and hence cannot possibly develop empathy or provide relevant teaching for the Asian learners. The few Asian teachers who are part of the staff were not utilized as a resource, and the parent community was essentially ignored and relegated to spectators. The key factors creating the cultural disconnect were the ignorance and lack of relationships embedded within the school culture and learning community.

Teachers. The perspectives of the English teachers in the focus group affirmed the need for professional development, but also highlighted the importance of culture and its role in building relationships and motivating students. All of them agreed that culture sharing not only established a rapport based on comfort, relatability, and similar expectations, but could lead to meaningful learning experiences. Emilia, who went to this

school as a teenager, even admitted that she felt more comfortable among the Asian groups in her classes.

Excerpt from focus group (see Appendix G for guiding questions):

> Marissa: "Culture plays a huge role in their social relationships with their peers. It's kind of a unifying thing."
>
> Laura: "I didn't grow up with diversity; I didn't hang out with people from any other culture. So, my knowledge is very limited."
>
> Daisy: "The students tend to migrate towards each other. I feel like it tends to be still based on culture."
>
> Jack: "Is it naturally within Asian culture that education is paramount?"
>
> Emilia: "I happened to fit into that Asian group where all my friends were Asian, which is how I was exposed to other cultures. I don't necessarily think the school did that."

The teachers also shared insight into the complex sociocultural makeup of their Asian students that they've observed. In discussing their students and Asian cultural stereotypes, the teachers dissolved away some of the stigmas and developed a deeper understanding about cultural characteristics by learning from each other. This established a sense of cultural competence because teachers were deriving a critical consciousness about themselves as well as their students. The added consequence was that the conversation became more engaged and about how to become more empathetic towards students' cultural backgrounds and experiences.

> Jack: "There's always a quest to get better. I wonder…the idea that you would do anything to improve. Does that have anything to do with Asian culture?"

Laura: “I think that’s not just Asian mentality, but an immigrant mentality.”

Natalie: “Some of our families have to work so much and so hard.”

Marissa: “The Chinese parents were spending every penny they had for their kid, some who barely spoke English, to take an SAT prep class.”

Laura: “It also comes down to the work ethic, and that’s part of the Asian culture. You continue to work and work and work in order to succeed.”

Marissa: “The Chinese students, they do not consider the American born kids here to be Chinese. They don’t consider them Asians. They’re American. I guess it’s all through the lens that you’re looking through.”

This prompted a shift in their dialogue towards self-reflection about their own critical consciousness of culture and its impact on students. The teachers reexamined their own roles in the classroom and challenged their own assumptions about Asian values. Their different perspectives centered on how to address the underrepresentation of the Asian students in their classes in order to develop more relationship building.

Jack: “I think we have to be open and understanding.”

Laura: “It’s part of our comfort level…think more on a socially conscious level. An Asian student wouldn’t make eye contact with you and we would perceive that as being disobedient or rude, whereas that’s not something that’s part of their culture.”

Emilia: “It should be our job as teachers to educate ourselves and learn other cultures in order to connect with our students.”

One of the themes that emerged was the silent nature of Asian culture and how it may be a sign of the lack of CRT. This not only reflected the research literature, but also

reinforced what the administrators had previously mentioned about the cultural characteristics of their Asian community. The principal did confirm that most of the first generation students were respectful but quiet. The teachers acknowledged that this cultural characteristic had implications in the classroom when it came to building relationships and cultivating open dialogue about sharing one's background and values. The desire for students to assimilate due to fear of social seclusion became evident.

> Laura: "They want to assimilate to the American culture."
>
> Marissa: "Everyone wants to be American, especially when you're a teenager."
>
> Daisy: "So many kids I feel also don't talk about it…like they're hesitant to share it. It may then spur a negative backlash. Even though you can look around the room and 45% is your background, there's still a sense of this is not something we talk about."
>
> Emilia: "When I was in high school here, there was the Asian group and there was the cool white kids…everyone was divided."
>
> Jack: "It's just so hard to create a sense of empowerment for teenagers who are so scared of being judged. I almost feel like it's better off that I don't say anything, just out of like I'm uncomfortable about it."
>
> Natalie: "That's what hinders us from making it more culturally diverse."

Another dimension to the barriers that teachers faced in connecting with their Asian students was the parent dynamic. Teachers found that while parents treated them with the utmost respect, they were somewhat acquiescent when it came to educational decisions. There was little school-community overlap, which translated to fewer conversations about what each stakeholder needed to do for the sake of improving student learning.

Marissa: “The Asian parents here also have a tendency to comply.”

Daisy: “Asian parents…they’ll yes you to death on the phone, which in and of itself is fine, but you almost want to have that dialogue of where the breakdown is happening then.”

As for curriculum and instruction, there was firm consensus that CRT was not a priority, which has resulted from the current school culture. The teachers reiterated that cultural artifacts were nowhere to be found in the building, classroom, school events, or holiday celebrations. With the exception of one club, there was little cultural awareness or exposure. The effect of such ignorance and neglect was that Asian students were disconnected from their learning environment. They shared their reactions to the CRCS survey, confirming the results revealing a culturally insufficient curriculum in general.

Jack: “I don’t see how we’ve kept up culturally in any way. The curriculum that we have is based on yesterday’s population.”

Laura: “Take a look at every piece of literature in 11th grade- It’s all white people.”

Marissa: “It’s white people doing bad things to other groups. I just don’t think it’s a diverse representation of all different ethnicities.”

Emilia: “There’s so much destruction in so many of these works and there’s no hope.”

Jack: “In eighth grade we have a lot of character education that’s built into the curriculum, but the representation aspect, it’s almost like it builds up to this destructiveness.”

Natalie: “I have a hard time with curriculum in 11th grade…30-year old literature, which students probably mostly never relate to.”

Marissa: “I get *To Kill a Mockingbird* is a classic but why are we only focusing on the plight of the African American? They think it’s diverse because it’s dealing with African Americans, but it’s not diverse. Diverse means lots of different groups. Who made the rule that every unit you have to read includes Shakespeare?”

The group did brainstorm ideas to address the lack of inclusion, which included more diverse curriculum that reflected Asian experiences, multicultural instructional practices, and relevant faculty professional development. However, teachers were reluctant to follow through with their initiatives due to an unresponsive administrative audience and time constraints. The conversation revealed two themes that emerged here: 1) Assimilationist constraints embedded in curriculum and instruction, and 2) Disconnect between administrative perspectives and teacher perspectives.

Daisy: “Can you modernize it with different cultures that struggle?”

Marissa: “These first generation Indian kids still have arranged marriages. Talk about that in *Romeo and Juliet.*”

Emilia: “There’s a lot of minor things that the school could do. Even like making announcements or the student showcase. Why aren’t they filled with cultural things? Why doesn’t anyone talk about these things?”

Daisy: “It does come back to funding and curriculum. No one wants to change anything. And the scores are fine, so talk about rigidity. It’s the bottom line.”

The underlying themes that emerged during the focus group session led to dialogue about fostering a more authentic connection between not only teachers and their students, but students and learning. CRT can only be truly effective when administrators, teachers, and students are all equal stakeholders and decision-makers. The disconnect within the school system is rooted in a school culture that doesn't cultivate shared experiences and values. Bridging those relationships should be a priority in the learning community.

Research Question 3

How will providing Asian students more access to culturally diverse curricula and CRT practices influence their motivation and engagement?

Observations. This research question was explored through a series of classroom observations followed by an interview and student artifacts that were shared. Three teachers who taught specific grade levels (8, 9, and 11), identified in the CRCS survey as having statistical significance, agreed to be observed three times each. Emilia was observed teaching English 8, Daisy taught English 9, and Laura taught the English 11 class. Each observation lasted 43 minutes and took place over a span of three weeks, with each teacher observed once a week. The post observation interview occurred during the last week, though member checking was employed after each observation using field notes (see Appendix G for observation protocol). In addition to field notes, lessons were observed using a checklist based on the Motivational Framework for CRT (Wlodkowski & Ginsberg, 2009). The teachers also suggested an opportunity to implement CRT into their own practice, so the observations followed this format: 1) Typical lesson, 2) Lesson incorporating a culturally responsive text and, 3) CRT lesson. The following section in

this chapter is organized corresponding to this format. Table 13 provides the Asian student ratio in each class.

Table 13

Student Demographic of Classes Observed

Class Observed	Number of Asian Students	Total Students
Emilia: English 8	15	27
Daisy: English 9	14	22
Laura: English 11	14	29

Typical lesson. Emilia's classroom was set up into traditional rows- four desks in eight rows to accommodate a maximum of 32 students. There were two whiteboards, a Smart TV display, and a large bulletin board in the back of the classroom, which was decorated with student work and inspirational posters. Every student used an iPad for instruction due to the school's one-to-one technology initiative. The first observation was a pre-reading English 8 lesson on *Romeo and Juliet* that focused on teaching rhetorical skills. This work by William Shakespeare, considered to be a classic taught in schools, is a tale of the conflicts involved within the relationship of two young Italian teenagers who are coming to terms with their family expectations. At the start of the class, Emilia counted down to get the class's attention and had students read aloud the Aim, Do Now, and Homework projected on screen. The Do Now prompted students to think about how they would persuade their parents to allow them to date. In sharing out responses, none of the Asian students participated. They were generally very quiet, though diligently writing on their iPads. Emilia then conducted a mini-lesson on the three persuasive appeals of Pathos, Logos, and Ethos. The terms were defined with examples taken from advertisements, examining the use of imagery and language. The class then read the

prologue to the play together and inferred what type of conflict may arise that would necessitate the use of rhetorical skills as a means of resolution. While reading, students exhibited both curiosity and confusion, as well as lack of interest. While white students, in particular, were vocal in asking questions about challenging their parents' expectations, the Asian students did not react at all. In fact, Asian students participated a total of only four times during the lesson. The main activity for the lesson was group work involving the creation of a persuasive argument for people to date whoever they want. This would have been a poignant moment to open conversation about culture and conflicting values, but the students just spent the rest of the period working. In the context of small groups, Asian students were more social even in heterogeneous grouping. Emilia then circulated, monitored, and encouraged students to write using the persuasive appeals. There was very little practice of establishing inclusion and enhancing meaning (Wlodkowski & Ginsberg, 2009).

Daisy's classroom setting represented a less conventional arrangement. The class was divided in two sections, with each half facing each other debate style. There were three desks per row on each side of the room. This afforded the opportunity for students to face each other and was more conducive for open dialogue. Again, there were two whiteboards, a Smart TV display, and a large bulletin board in the back of the classroom. Daisy, however, decorated her bulletin board using literary posters from authors of different ethnicities- Asian, Indian, Hispanic, African American. She also had student work on display, but one piece stood out as it was an illustrated map of the United States with different cultural faces drawn in.

Her first observation entailed an English 9 lesson on *Of Mice and Men* by John Steinbeck. This American novel focuses on the lonely travels of two white migrant workers during the Great Depression and their struggles to find social acceptance. The lesson focus once again was based on skill, as the Aim centered around the character foil relationship between George and Lennie. Daisy greeted every student that came into her room politely, respectfully, and with enthusiasm. Her Do Now asked students to describe someone who was their polar opposite. Students were on task typing on their iPads, and when it came time to share, most students raised their hands to participate. Asian students constituted roughly half the participation during the class. There was a discernible rapport between Daisy and her students. They felt a level of comfort in expressing their opinions with her as there was more open dialogue observed. She asked for student references when explaining the concept of a character foil after the Do Now. Before getting to the reading, she provided contextual background in highlighting the town name "Soledad" and how it translated to loneliness in Spanish. Two of the Spanish speaking students confirmed this for the class. Daisy then read from the novel with inflexion while students eagerly followed along. She directed students to work with a partner to close read the same passage and annotate for further meaning about character foils. Students began individually and then collaborated to share their insights. This allowed the Asian students to not only talk with one another, but also encourage each other. One Asian girl exclaimed, "So amazing!" in response to her Asian classmate's annotation. The class came back together to discuss George and Lennie's foil relationship based on the text and shared their annotations on the board. The lesson concluded with summary questions and one Asian student asked, "Are both characters white?" Daisy answered him but didn't

have time to delve into the sociocultural dimension of that question. Her first observation checked all the boxes based on the CRT framework but at a superficial level.

Laura had the most traditional classroom setup with five desks per row in seven rows. There were two whiteboards, a Smart TV display, and a large bulletin board in the back of the classroom, which was mainly left blank during the time of observations. Her English 11 lesson was based on *The Things They Carried* by Tim O'Brien, a collection of vignettes and stories that detail the experiences of a platoon of American soldiers fighting in the Vietnam War. The focus was setting and characters in establishing the context of the novel. Laura began the class by addressing cell phones and gave mostly verbal directions. There was no Aim, Do Now, or Homework displayed on the TV screen. She instructed the students to read a passage in the text individually and to look for evidence of setting and characters. For the most part, the class obliged but the Asian students were the most compliant while some of the other students were distracted from the book, covertly on their iPads. Laura circulated the room and asked specific individuals questions, and it was evident that she had a stronger rapport with the white female students who she approached and encouraged. One Asian student asked a question, to which Laura replied with another question that he didn't have an answer for. Instead of following up with scaffolds, she moved on to another student in the class. After the reading activity, students were asked to write findings on the board. Only white students volunteered and no Asian students were asked. The class then discussed the setting and different characters introduced, inferring about relationships and conflicts. Asian students participated only three times during the class discussion. Laura wrapped up the lesson with a few statements about the Vietnam War using her own frame of reference and

reminded students about their assignments for the week. Of all the lessons observed, this was the only one that did not meet any of the criteria under the CRT framework.

The initial round of observations indicated a lack of student engagement, particularly among the Asian learners. All three English teachers used literature from canonical curriculum, which largely ignored the cultural experiences of the students. With the exception of Daisy, students' cultural capital was not utilized in the learning process. This was in part due to Daisy's teaching style and her classroom reflecting a more welcoming environment for culture sharing. Meanwhile, Emilia and Laura's classes reflected the CRCS survey analysis regarding curriculum in grade 8 and grade 11. There was an emerging awareness observed in Emilia's lesson, albeit still pronounced in missed opportunities, while Laura's lesson exhibited signs of being culturally destructive. The latter neglected Asian students in favor of students in her own comfort zone. The literature was also not relatable, which only exacerbated the cultural disconnect and confirmed the theme about neglecting CRT and the silent nature of Asian culture. For the second round of observations, each teacher purposefully selected a piece of text that reflected their Asian students.

Culturally responsive text. While still continuing her unit on *Romeo and Juliet,* Emilia decided to include a supplemental poem about Indian marriage customs titled *When All of My Cousins Are Married* by Aimee Nezhukumatathil. She got the idea from another colleague during the focus group conversation. Students once again were prompted to read the Aim, Do Now, and Homework at the start of the lesson. The Do Now involved three different images of marriage photos based on culture- Caucasian, Chinese, and Indian. Emilia asked her students to make inferences based on the photos

about different cultures and traditions. Students were immediately engaged, particularly the Asian learners. While sharing out just during the Do Now, Asian students participated five times, already more than the total during her previous observation. The students described and talked about their own cultural marriage customs, citing family members and friends who experienced such weddings. One Indian student brought up arranged marriages and explained what a dowry was to the rest of the class. Students were using their own frames of reference to learn from one another. Emilia transitioned the lesson next into a close reading of the cultural poem. While reading the poem together, one Asian student was overheard saying, "That's the same thing for me." There was a line in the poem that elicited further discussion, namely about a jackfruit. Emilia herself did not understand the reference, but her Asian students chimed in by explaining its symbolic significance in Indian culture. They were utilizing their cultural capital to make the lesson more meaningful, which contributed to the entire class learning as a whole. A group activity followed where Emilia had the students work together to research marriage customs from different cultures. She had preselected web links to credible online sites where the groups could look for information. One Asian student expressed loudly, "This is going to be fun!" During the activity, student dialogue was observed that reflected culture sharing within heterogeneous groups. Asian students shared knowledge with non-Asian students about their own cultural values. Students expressed surprise, shock, and interest in their findings. The class concluded with whole group discussion about what was learned and students made insightful connections to gender commentary and social expectations. Emilia ended with a connection back to *Romeo and Juliet.* This time, her lesson met almost all of the criteria under the CRT framework.

Daisy decided to focus on character misconceptions in *Of Mice and Men* by including a short supplemental piece from Chinese-American writer Amy Tan, titled *Fish Cheeks.* She greeted students with her usual high energy as they entered the class. Her Do Now prompted students to think about the best part of their own culture that goes unnoticed by others. Daisy eased the students into the exercise by sharing her own Italian culture. One student commented, "You sound so excited." Students enthusiastically took time to write down responses on their iPads. Daisy then purposely called on diverse students to share their varied responses, which culminated in a substantial amount of culture sharing. An Asian student shared how people who aren't even related are considered family since guests are referred to as "auntie" or "uncle." A Filipino student described her family pantry housing boxes of food like whole roasted pig. A Nigerian student talked about the fashion in her culture, describing vibrant colors and head pieces. She also commented on the similar take on family that her Asian classmate brought up. An Italian student shared his secret desire to ride a Vespa motorbike. Daisy took the opportunity to define the term "othering" with her class. She explained how people who are not part of the majority are often perceived as different and inferior. Students connected this concept to the character Lennie from the novel.

The class then transitioned into a reading of *Fish Cheeks,* a short story about the misconceptions a Chinese girl faces at the dinner table upon inviting a non-Asian friend to a meal. Daisy asked students to make personal connections to the text and many Asian students responded with comments like "My favorite…tofu!" and "Shrimp is so good." One student asked about what it meant to be first generation, and before Daisy could respond, an Asian student explained it to him. At one point in the reading, students were

confused by a simile involving whiteness and a deep level of critical consciousness took place. In discussing what it meant to see through a single lens, students began peeling away at their own biases. They spoke about how culture can define differences but at the same time, be a unifying force. One Asian student exclaimed, "You can be Chinese and be white." The class discussion engendered a complex awareness of culture beyond just food and customs. The students were talking about their value systems and cultural characteristics in a meaningful way. Another student remarked at the end of the lesson, "That's deep." This lesson checked all the marks for the CRT framework.

Laura selected a nonfiction supplemental piece to elicit social issues that students could expound on as a parallel to the social commentary in *The Things They Carried*. She used the Nobel Lecture speech from Malala Yousafzai about the social injustices facing women and her own experience as a captive of the Taliban as a vehicle to get students to create their own speeches about a culturally or socially relevant topic of their choice. The focal point of this lesson was to examine these relevant issues in depth in order to create critical discourse about the issue and solutions as well. Laura began the class with a Do Now asking them to brainstorm a list of issues they thought were noteworthy. Students took turns adding to the list on the board with issues such as abortion, drug abuse, gun violence, police brutality, etc. Laura then showed the class a video of teen climate activist Greta Thunberg speaking at the United Nations demanding action and reform from world leaders. She told her class, "It's important for you to see someone your age" and asked, "Would an American student do that?" Students whispered among themselves, but there was no formal response. Next, Laura handed out copies of Malala's speech and read an excerpt to the class. Afterward, she initiated student dialogue with questions about the

context and Malala's purpose. A student commented, "Where she's from, women aren't given the same treatment." An Asian student followed with, "There aren't equitable opportunities between gender in other cultures." Students reexamined the list they brainstormed on the board and added to it. Now there were more cultural issues like immigration and violence against women in India. Some students questioned the additions, but an Asian girl interrupted, saying "Can be important to culture you come from." Laura then allowed students to create their own small groups in order to draft a speech taking a stance on one of the issues they related to. While white student groups generally chose topics from national politics, the Asian students gravitated towards cultural topics. Students worked on their speeches the rest of the period while Laura circulated and checked in on their progress. The Asian groups were definitely more vocal in small groups this time around. Unlike her first observation, Laura was beginning to show signs of CRT through critical inquiry and real-world connections.

The second round of observations revealed increased student engagement from all classes. By implementing a culturally responsive text, students were better able to utilize their cultural capital as a means of learning. Likewise, teachers were able to draw on students' frames of reference to elevate instruction. Daisy's students, in particular, demonstrated a critical consciousness of cultural identity that contributed to a deep understanding of one's own bias and how culture can both alienate and unify. Furthermore, neither of the teachers were daunted in finding culturally responsive material to supplement the existing curriculum. They simply needed a catalyst for change, which for Emilia actually coincided with the focus group held earlier. This suggests that teachers were willing to adopt new practices, despite the administrative

perspective on faculty resistance. The last round of observations involved purposeful CRT instruction through engendering student competence. Each teacher devised a lesson activity that resulted in student creation of a product reflective of their cultural capital.

CRT instruction. Emilia made the Aim of this lesson based on comparing and contrasting family expectations, which was a follow-up lesson to the previous day that was not observed. She provided context on the previous day's lesson on *Romeo and Juliet* when we met for member-checking. The students had to create group presentations about expectations, relationships, education, extracurricular activities, and peer groups based on their own cultural family background. Students were allowed to form their own groups this time unlike the previous times Emilia was observed. She gave the class five minutes at the beginning to finalize their presentations. When presentations began, the level of culture sharing was expansive. Students opened up honestly and without hesitation about the expectations they're confronted with every day. Asian students spoke at length about arranged marriages, religious beliefs, strict age guidelines for dating, high academic standards, and being around "smart people." Some quotes that stood out were, "Marry somebody you don't love," "Parents ran away to be together," and "Get shunned." Students were very attentive during the presentations and non-Asian students could be heard saying, "I feel so bad because it's so mean." They gained a better understanding of the strict values of their Asian peers. Caucasian groups presented a very contrasting picture, with expectations that emphasized their own happiness and choice. One group proclaimed, "Parents are happy when I'm happy" and "Love whoever I want." A Hispanic group presented on the importance of speaking Spanish, the prevalence of sports like soccer, and a "freer" culture. The conflicting portrayals engendered a deeper

understanding for one another and most students sympathized, respectfully listening to learn more. The most striking takeaway was the positive student reception to personal stories and the brutal honesty with which they spoke. One Asian girl described a heartbreaking story about her aunt marrying a Japanese man and then being shunned by her family for the rest of her life. There was not enough time for all groups to present, so Emilia decided to continue the next day. All criteria from the CRT framework were observed.

Since she was observed during the two-week course of Lunar New Year celebration, Daisy opted to do a self-contained lesson on holiday foods and customs anchored to the literary skill of persuasive rhetoric for her third observation. The Do Now asked students to use vivid imagery to describe their favorite holiday food. She purposely did not specify any holiday, so as to generate diverse responses. While sharing out, students covered a wide range of cultural foods and holidays from pumpkin pie during Thanksgiving, to puff puffs, to butter chicken during pre-Ramadan dinner, to hot pot for Lunar New Year. The lesson next segued into a brief review of persuasive rhetoric. Daisy centered discussion on descriptive and purposeful language for an intended audience. Students were reminded of the persuasive appeals and cited examples from commercials and ads they had seen. Daisy then instructed students to informally group themselves based on their favorite foods, which were listed on the board from the Do Now. As a result, groups tended to be homogeneous as many of the Asian students gravitated towards working with one another. The group activity involved creating a persuasive presentation to convince others why their holiday food was the best. Groups had to incorporate descriptive imagery and persuasive language. Students could choose from a

variety of media formats, which included Google Slides, iMovie, Flipgrid, etc. As a whole, every student was completely immersed in the activity and equal participation was observed among each group. Daisy circulated the room to facilitate and answer questions while groups worked. At one point, an Asian student commented that he had difficulty finding images of hot pot, to which Daisy responded with, "Try searching Shabu-shabu instead." The student seemed genuinely surprised and impressed by her cultural knowledge. The rest of the group exclaimed, "Wow!" Students had the rest of the period to finish, so most of them worked until the bell. This lesson also checked all criteria from the CRT framework.

Like Emelia, Laura also chose to conduct a follow-up lesson that culminated in student presentations. This lesson, however, was a direct follow-up to Laura's second lesson that prompted students to create speeches centered on cultural and social issues relevant to them. She gave students a few minutes at the beginning of class to prepare and then gave them an assigned presentation order. Many students took that opportunity to rehearse and the Asian students seemed especially anxious given that they had to practice public speaking skills in front of their peers. Before starting the speeches, Laura asked the class, "Why are we doing this?" to remind them that their teenage voice mattered. Responses elicited included, "Share different views," "Practice vocalizing issues," and "To pay attention to your culture." The first speech was delivered by an Asian student who made an impassioned argument about immigration. He cited his own family's history of immigrating to the United States and the hardships endured. He affirmed how he was still a believer in the American dream, being a first generation child growing up here. He included logical evidence of economics and jobs, but more importantly, he made

it a personalized story that resonated with many of his peers in the room. After applauding this student's speech, Laura encouraged the class to contribute to the conversation about immigration and a dialogue began between multiple participants. Students had a very adult discussion and respectfully disagreed on the issue. Even the quieter Asian students added their opinions because it was relevant to their own experiences. One Asian student remarked, "Show them love" in regard to some anti-immigration opinions while a non-Asian student tried to get other's involved by saying, "Get everyone's opinion because it affects everyone." Laura was able to channel the cultural capital within her students through just one speech that was delivered. A few speeches followed based on the topics of minimum wage, drug abuse, and abortion. The latter speech revealed more culture sharing as one Asian student acknowledged, "My father would've killed me" as her non-Asian classmates spoke about the support their parents would provide. The lesson allowed students to create open dialogue by expressing strong opinions rooted in their value systems. Not only did this result in collaborative discussion about issues that mattered, it engendered authentic learning through student dialect based on their knowledge and skills. All criteria from the CRT framework were observed.

The last round of observations encompassed the theme that utilizing cultural capital leads to increased motivation. This is corroborated further in the teacher reflections during the post observation interviews. By adopting student-centered instruction revolving around students' cultural assets, teachers were able to enhance meaning and engender competence in relevant ways. This afforded more opportunities for students to have authentic dialogue and gave them ownership over their own learning

processes. The synergy between school and student culture enabled students to recognize cultural differences while inviting empathy and understanding for one another. Through this instructional model, the teachers achieved CRT based on the Motivational Framework (Wlodkowski & Ginsberg, 2009).

Post observation interviews. Each teacher observed was interviewed separately following the last observation to both member-check as well as gather their reflections. The goal was to ascertain whether or not the teachers noticed a discernable difference in student motivation as a result of CRT, and to discuss how they might employ cultural responsiveness into their teaching pedagogy moving forward. All three teachers affirmed increased student motivation and engagement through the observation process.

Excerpt from post observation interviews (see Appendix G for interview questions):

> Emilia: "It was pretty amazing seeing the kids' responses. They were 100% more motivated, fully motivated to do the activity."
>
> Daisy: "It really empowers students. The kids are kind of able to take on the role of teacher…to me, that show empowerment."
>
> Laura: "I saw more life and more interest in students. They were engaged, like really and truly engaged because these were things that mattered to them. They're more comfortable voicing their opinion because everybody had that opportunity."
>
> Emilia: "It prompted them to speak about their own experiences, their own cultures, share things with one another, even ask me questions. The more quiet students were more vocal…I heard their voices."

Daisy: “Just about everybody wanted to share. There were students who don’t normally work together who were working together. They were comfortable doing that because there was a sense of commonality.”

Laura: “I had a student who…was frightened to speak in front of the class about racist comments that have been made to her. I know she connected with that speech and that gave her the strength to get up. I didn’t hear any comments, negatively or otherwise from the other students. I felt like that was really an incredible impact.”

Furthermore, the teachers were able to draw from their students’ cultural capital to receive cultural training themselves. Learning became a reciprocated process that enabled the teachers to better connect with their Asian students. As a result, they each subscribed to adopting a more culturally relevant pedagogy in future practice.

Emilia: “I think it made a way for me to connect with them more. I was learning things too from them about different cultures…so it kind of bridges a connection for us that allows us to have a conversation. Knowing how engaged and motivated they were, I would incorporate more things like this.

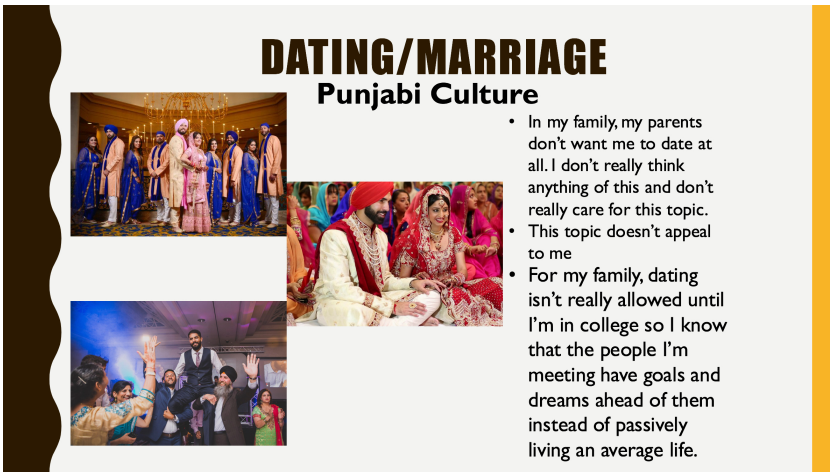
Daisy: “I learn things about students’ cultures that I didn’t have a background about. I like to build on opportunity for different things to happen in the classroom- increased engagement, more conversation across culture…help me move forward to have this base of knowledge.”

Laura: “For me, things like this matter most in the classroom. I’m going to bring more culture in…it’s important to get them into the conversation. I think it’s more valid than anything.”

Student Artifacts. Each teacher shared a few artifacts of student work submitted during their third lesson observation. Names were purposely left out to maintain anonymity. Emilia and Daisy's students culture shared during their presentations. Asian students who normally wouldn't speak up at all opened up about their own cultural expectations and values to their classmates, as shown in Figures 3.1, 3.2, and Figure 4.

Figure 3.1. Presentation of Cultural Expectations

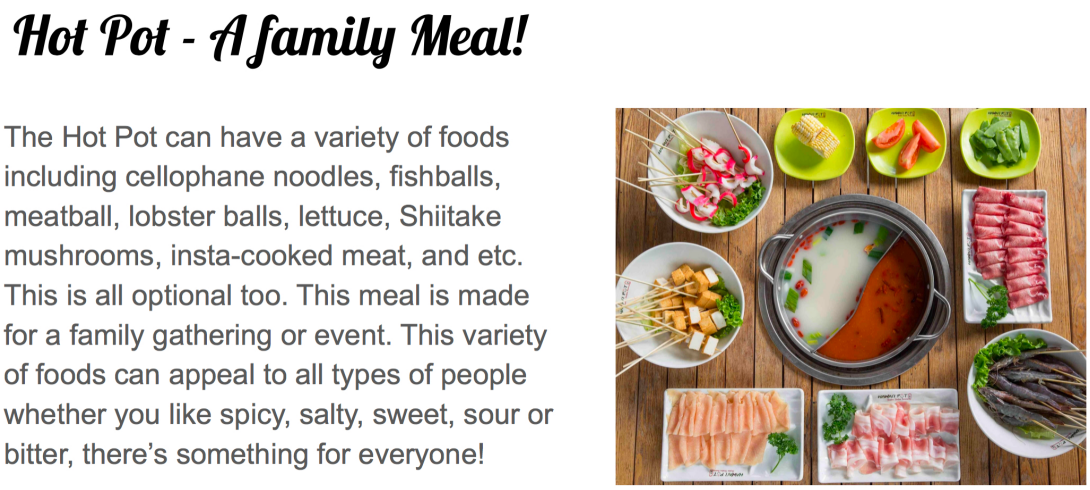
Figure 3.2. Presentation of Cultural Expectations



These presentation slides created by Asian students, one Chinese group and one Punjabi group, depicted their own family expectations, which enabled them to draw comparisons to the expectations portrayed in *Romeo and Juliet.* By tapping into the

students' cultural capital, the activity empowered students to use their own frames of reference to interpret the play in a more meaningful way. Their inclusion of moral and marriage expectations from their own culture led to a critical examination of the commentary of Elizabethan society during which Shakespeare wrote. Some Asian students found many similarities within the rigid family dynamics, which created dialogue for the entire class to engage in. This critical inquiry involving real-world connections was a result of incorporating CRT into instruction.

Figure 4. Holiday Culture-Sharing Project



This figure showcased a more direct example of culture-sharing. Asian students were able to teach their classmates about a celebrated meal with family since the teacher afforded them an opportunity to talk about Lunar New Year, a holiday that was not readily recognized by the school. There was a shared ownership of learning taking place as each diverse cultural group talked at length about their own traditions and celebrations.

Since the activity also incorporated a persuasive component, students were also still practicing skills of rhetoric taught in English class.

Laura shared a few of speeches shedding light on relevant issues through the use of students' cultural capital, as well as a piece of original artwork made previously that one of her students used as a companion piece to a speech. Here are some excerpts from the speeches followed by the artwork and its commentary.

Excerpt from speech on immigration:

> "A man came to our fine country at the age of 20 from China. He had to have his working papers, visa and a sponsor in order. When he arrived in America he had to immediately enlist in the US army. He worked his butt off in a lot of different places. He was a bus driver for Queens Service bus company for 30 years. It was a lengthy and legal process for him to come here. Just a year later a woman also immigrated here from China as well. Just like the man, she had to have working papers, visa and a sponsor. Her being a woman didn't have to enlist but she still had to contribute to the American society. These two legal immigrants would marry and have American children."

This Chinese student was able to deliver a speech about a current social issue while basing the assignment on his own family's immigration experience. Since students had options regarding the speech, the instructional choice became his to make, which in turn engendered competence through cultural relevance. The speech became a catalyst to transform the classroom into a forum for discourse about students' views on immigration. This suggested that the cultural capital from the Asian student could also be used to generate dialogue with his peers in the room about a relevant issue.

Excerpt from speech on violence against women:

> "In India, people give more importance to cultural values than education. Violence against women is worldwide yet still a hidden problem. Freedom from the threat of harassment, battering, and sexual assault is a concept that most of us have a hard time imagining because violence is such a deep part of our morals and lives. Girls are taught not to walk alone in the dark instead of men being taught to not prey on a woman. They are taught to dress properly. They are taught to pull their skirts down to the point where people can't see their skin. They are not allowed to hang out with their friends because their parents are scared of other people."

Similarly, this Indian student delivered a speech that was relevant to her culture. She used her own background to give voice to female oppression, especially in regard to countries outside the United States. This enhanced the meaning of the speech topic for her peers and provided a learning experience that would otherwise be limited to a narrower lens. According to Laura, this Asian student was one of the quieter students in the class and yet she found the fortitude to express her thoughts aloud through this speech because it was important to her. This affirmed the theme that the silence associated with Asian culture may be attributed to a response to instruction that lacks CRT.

This next piece of artwork shown in Figure 5 was a companion piece to a speech about American values. The art highlights the main message from the speech, which reflected the struggles of Asian students to assimilate into American culture.

Student commentary on assimilation through artwork:

"The artwork was used to convey the clashing of cultures as an Indian immigrant living in the United States. Where I'm from, it's common to use your hands to eat meals. However, when you come to America, it's seen as improper or strange to not use cutlery. As I grew up, I lost that small, but important, piece of my culture, adopting more western practices."

Figure 5. Artwork of Clashing Cultures

Research Question 4

What can educators do to shift the culture of a school to align with the different cultural needs of Asian students?

Interviews. During the research process, there was an observable change in mindset among the participants, both administrators and teachers alike, to adopt new policies and educational practices. They recognized that in order to shift the culture of the school to address the needs of Asian learners, it was imperative to adopt a CRT

framework within curriculum and instruction. Analysis of the participants' perspectives indicated that informed cultural relationships between school and community symbiotically represents an increase in motivation and engagement of all students. By linking Asian culture with school culture, educators can bridge life experience with cultural capital and foster meaningful connections.

> Peter: "One of the things I want to look at in the future is culturally responsive things we can implement. I think we need to grow…we'll go out and do research."
>
> Ruth: "It can be embedded in our character education program…in every classroom that we teach, every theme. That's changing the culture of our school by trying to move forward."
>
> Ruth: "I feel like I'm behind in the times in this, like why haven't I been thinking about this? It's a different world and we have to tap into that motivation. Teachers need to be educated with this too, the awareness."
>
> Sandra: "We need to find parents or groups of parents who would come in and really work with us."
>
> Marissa: "If there's a strong group of parents that represents the majority of the population was vocal, I think the administration would stand up and take note."

One particular area of improvement that resonated with administration and ELA teachers was to remove the assimilationist constraints embedded in curriculum. Both groups suggested utilizing students' cultural frames of reference to determine curriculum choices in order to change the literature selection for students to include multi-dimensional and anti-stereotypical representation.

Peter: “Looking at changing canonical literature to have more culturally responsive texts. And that’s every subject, not just English.”

Ruth: “The new assistant superintendent of curriculum is somebody who’s very much on board in infusing more culturally diverse titles into our curriculum. If those novels can appeal to them on all different levels: race and gender and culture, all of that is where we need to move.”

Emilia: “Try to connect texts more to, yes their own lives, but their own cultures because I think it’s really important that they see themselves in what we do.”

Daisy: “We shouldn’t be the source of information, they should be.”

Book club observation. Another dimension to culture alignment that surfaced during the interview with the principal as well as the focus group with teachers was the extracurricular piece. Peter acknowledged how clubs and sports were very diverse in the school, encapsulating “safe spaces” for students of all cultures to congregate. One such club was advised by Marissa and centered around reading culturally relevant literature with such a “safe space” in mind. An invitation was extended during the focus group to observe how an extracurricular activity lends itself to culture alignment. The following observation took place after school on a Thursday afternoon from 3 p.m. to 4 p.m.

The book club took place in a smaller classroom setting, a room normally used for an ENL (English as a New Language) class. Marissa purposely held the meetings there because she originally started the club a few years ago with a co-adviser who’s an ENL teacher that taught in that classroom. As such, the room was decorated with artifacts from all different cultures around the world. The club had expanded to include any student who was interested, though Asian students predominantly attended. During the day of the

observation, there was a total of eight students, five of whom were Asian. It was a very relaxed setting that did function as a very inclusive environment. Marissa provided different cultural snacks and drinks to students as they entered. They were in the middle of reading a graphic novel by Gene Luen Yang titled *American Born Chinese.* Though they didn't always read graphic novels, this one was suggested by one of the club's Asian members. Marissa always took student book suggestions and used club funds to purchase copies to share during meetings. Every student there was very vocal as the group read, discussed, and delved into the story. Real life connections were brought to light as one Indian student shared how his own transition from India to the United States paralleled some of the experiences the character faced. Another Chinese student spoke about how Asian friends helped her make the adjustment in school. During interrupted segments of the reading, the group talked a lot about immigration, assimilation, and how "change is difficult." The rapport and dynamic in the room was easily noticeable, as students participated informally and voluntarily, shared humor, and reacted to illustrations while reacting to each other. There was no hesitation to share and contribute from the Asian students, a clear contrast to what was noticed during some of the class observations. They prompted each other with "I want to hear your opinion" and "What do you think?" The experience was more about connecting the students rather than just engaging the text. More to the point, Marissa expressed how much understanding she gained from the students' cultural capital. She said, "Like this book is about Asian people…but what do we all have in common? I've learned so much that I have a certain comfort level." The book club provided another outlet for culture sharing where students could have open

dialogue based on their values and experiences while forming relationships with one another.

Conclusion

The findings in the study suggest that culture and motivation are intertwined within the culture of a school system. There was an observable disconnect between school leadership, teachers, and students in the learning community when it came to culture. There was little integration of school values and cultural values. On a macro level, this was attributed to the absence of cultural artifacts embedded in the school culture. There were few cultural connections within instruction and an absence of professional development provided for the faculty to develop cultural proficiency of Asian populations. As a result, the human connections were lost and relationships were hampered by ignorance. The lack of cultural awareness and understanding was the major deterring factor to Wlodkowski and Ginsberg's (2009) CRT framework. Motivation is deeply rooted in the cultural connections within the school community. When there is a lack of cultural responsiveness, students are disconnected from learning and parents are disconnected from involvement. During observations, students felt more comfortable in the learning environment and engaged in lessons when teachers shared cultural backgrounds and made instruction culturally relevant. Their motivation shifted from external regulation based on grades to intrinsic motivation (Ryan & Deci, 2000). Consequently, students constructed more meaning from learning processes and developed more vested interest. The administration as well as the teachers became cognizant of the need for culturally responsive practices, and mindsets began to change to establish more meaningful connections that result in higher motivation and stronger relationships.

CHAPTER 5

Discussion

This chapter presents a brief summary of quantitative results followed by interpretation of qualitative findings. Quantitative results will include explanations of the highest correlations. Qualitative findings will be used to frame an ethnographic portrait of the school as it pertains to CRT for Asian learners from an English content lens. This involved exploration of the dynamic between cultural identity and learning, culturally responsive practices and motivation, and school culture alignment with students' cultural needs. The findings will be discussed in light of previous research, and are organized according to the four themes that emerged during the coding process:

1) Assimilationist constraints embedded in curriculum and instruction
2) Utilizing cultural capital leads to increased motivation
3) Disconnect between administrative perspectives and teacher perspectives
4) Silent Asian cultural trait a reflection of the lack of CRT

Summary of Quantitative Results

Disaggregated data from the CRCS survey demonstrated statistically significant differences in two of the domains: Representation and Teachers' Materials, particularly between grades 8 and 11. Representation refers to the extent to which students are reflected in the texts they read as well as the exposure they receive to diverse cultural groups (Bryan-Gooden, Hester, & Peoples, 2019). This domain revealed a disparity in curriculum between grade 8 and grade 11, reflected in the respective results of "Emerging Awareness" and "Culturally Destructive," the latter of which was at the bottom end of the culturally responsive spectrum. Grade 8 curriculum included such works as *Romeo and*

Juliet, The Outsiders, and *The Diary of Anne Frank,* which hold universal themes that are relatable to students from an age standpoint. Meanwhile, mandated works in the grade 11 curriculum included *Macbeth, In Cold Blood, The Scarlet Letter,* and *The Things They Carried,* all works of literature revolving around experiences of predominantly white characters that do not resonate with the majority Asian student population. More to the point, there was little relevance to students' lives because of the historical focus framing the instruction embedded in the teaching of those texts. Teachers' Materials refers to professional development, instructional strategies, and guidance on incorporating CRT into the classroom (Bryan-Gooden, Hester, & Peoples, 2019). In this regard, grade 8 resulted in "Culturally Insufficient" and grade 11 resulted in "Culturally Destructive" once again. Though grade 8 fared slightly better, it still did not move into the higher end of the culturally responsive spectrum. Given the emphasis on character education and tolerance in the middle school grade levels, teachers found grade 8 curriculum more conducive for cultural inclusion as opposed to grade 11, where the ELA Regents exam takes precedence and the teaching of skills is more readily emphasized. This supports Gay's (2010) contention that focusing on assessment outcomes detracts from the process of learning, effectively removing culturally inclusive instruction. The statistically significant discrepancy between grades 8 and 11 suggests that representation in curriculum can be ameliorated through universal themes that are also age relevant. Furthermore, the skills based assessment focus of grade 11 largely ignores a culturally responsive curriculum. Teachers readily acknowledged that they felt pressured to prepare students for the assessment rather than connect students to the texts they were reading. As a result, this disconnect exacerbated the lack of multidimensional instruction taking place

in the classroom, forcing students to sacrifice cultural identity for the sake of academic performance (Ladson-Billings, 1995).

Implications of Findings and Relationship to Prior Research

Assimilationist constraints. Examination of the ELA curriculum highlighted the lack of multicultural representation and resources available to teachers to meet the cultural needs of their Asian students. This was in large part attributed to the rationale provided that when the curriculum was changed to meet the Common Core Standards, it was selected solely based on Lexile level. No other factors were included in the decision-making process regarding student demographics. In fact, there was not a single mandated text that reflected an Asian population of learners. The ELA coordinator also stipulated that curriculum was divided into 4 categories: 1) Shakespeare, 2) Nonfiction, 3) America/World Literature, and 4) Drama. This categorical restraint essentially relegated the curriculum to canonical works of literature. The idea that Shakespeare must be its own category speaks to the misalignment between school culture and student culture mentioned in the ethnography conducted by Dyches (2017). Shakespeare's works, while noted for his craft of writing, are not directly relatable to today's students, let alone the Asian learners. It represented a failure on the school's part to recognize its majority student population and accommodate accordingly with culturally responsive texts. The Eurocentric focus of curriculum was extended further in the third category combining American literature with world literature. Not one work in that category was written by an author outside of the United States and Europe. This reinforced the notion that education using traditional curriculum operates under the guise of assimilation by dominant Anglo-European ideologies (Paris & Alim, 2017).

The canonical curriculum therefore established a conflicting relationship with the immigrant phenomenon of acculturation. Since the administration confirmed that the Asian student population consisted predominantly of first generation immigrant families, the curriculum ignored any cultural retention by setting expectations strictly adhered to the experiences of one culture. In this case, policymakers did not meet the Social Justice Leadership component of culturally responsive leadership, neglecting their responsibility to promote equity work in education for the sake of marginalized student groups (Reed & Swaminathan, 2016). The lack of choice in the "mandated" curriculum was another contributing factor to the assimilationist constraints embedded in the school culture of learning. In the classroom, there was little evidence that students were able to choose from relatable narratives or counter narratives, which would provide them educational experiences to develop a critical consciousness about culture. This is in direct contrast to Bomer's (2017) contention that students must select from works of literature that are current and culturally relevant.

The instruction of the curriculum observed during classes reflected lessons anchored to singular perspectives and skill development rather than creating meaningful sociocultural connections. Teachers seldom spent time on challenging the established perspectives within the canonical narratives, and instead, expected students to understand and conform to those perspectives. There was little dialogue about multidimensional characters, systems of oppression, and cultural identity due to denied access. Teachers admitted they received no training on how to enhance their lessons or implement CRT strategies. As a result, teachers did not know how to apply cultural references and critical thinking into academic content learning. This coincided with Lew and Nelson's (2016)

study about teachers' lack of understanding of CRT pedagogical practices. It was only when teachers veered towards culturally responsive curriculum that their teaching became more student-centered and democratized.

Assimilationist constraints function to impede CRT implementation in schools. These prevailing obstacles are found within curriculum and instruction, and must first be removed before the cultural needs of students can truly be met. Policymakers need to be mindful of the student populations they serve and ensure that curriculum reflects those diverse demographics. Additionally, teachers must be given proper guidance and access to research-based culturally responsive strategies to modify and enhance their own instruction tailored to those very same students. Giving diverse students freedom of choice and the voice to express their cultural perspectives are instrumental criteria in adopting CRT.

Cultural capital. During the study, administrators and teachers alike confessed their ignorance about how to utilize students' culture for educational purposes. School leadership was confronted with challenges in getting Asian parents involved in the learning community and teachers found it difficult to connect with Asian students whose cultural backgrounds differed so vastly from their own. This lack of relationship building underscored the absence of empathy and awareness of sociocultural dimensions (Lucas & Grinberg, 2008). Both stakeholders had the impression that professional development was the key to understanding how to improve CRT and establish those missing connections. Findings from a study by Lew and Nelson (2016) revealed teachers without CRT training had a superficial understanding of the application of cultural responsiveness. However, qualitative data collection from the interviews and

observations revealed that such understanding could be cultivated by tapping into the students' cultural capital. Teachers learned about their students' culture during lessons that empowered students to culture share. They developed more knowledge of how culture connected to learning, beyond just celebration of customs and traditions, but also identified a cultural lens to inform their instruction. There was also a visible comfort level that developed from observation to observation, which was a telling sign of how teachers were introspectively learning how to utilize cultural capital. This reinforced the idea that teachers can become more effective outside their "cultural comfort zones" (Volante, DeLuca, & Klinger, 2019).

With CRT, students' motivation shifted towards extrinsic integration and intrinsic motivation (Ryan & Deci, 2000). As teachers introduced culturally responsive curriculum pieces and followed the motivational framework for CRT, students demonstrated more engagement as evidenced in deeper levels of learning and critical dialogue about their own experiences and values. This was especially noticeable in the Asian students, who normally sat through lessons with little participation and quiet compliance. These very same students were observed vocally sharing their viewpoints and encouraging one another to enter the class discourse. Such participatory approaches are exactly what Lyons, Dsouza, & Quigley (2016) endorsed in their study to take advantage of students' cultural identity as an asset in learning. The student artifacts that teachers shared illuminated this further, as students were no longer impeded by assimilationist boundaries but instead chose to create work reflective of their true opinions and insights. Students benefit behaviorally and experience positive gains when CRT is implemented into instruction (Larson, Pas, Bradshaw, Rosenberg, & Day-Vines, 2018). Meanwhile, the

educational goals teachers had aimed for were still met in those lessons. So cultural capital served to augment learning processes without restricting students to traditional expectations. They became purposeful agents of their own learning and assumed teaching roles to collectively share knowledge with the entire class (Zhao, 2012).

Another consequence of capitalizing on students' culture was that teacher efficacy was raised. During post observation interviews, all three teachers asserted that they felt more confident and comfortable with engaging the Asian students. The level of introspection that took place was also reflective of the teachers gaining a better understanding of the cultural contexts in which they teach by questioning their own assumptions (Khalifa, Gooden, & Davis, 2016). As Callaway (2017) reported in her study, higher teacher efficacy provides increased ability to incorporate culturally responsive instructional strategies. This in turn results in stronger teacher-student relationships and increased student engagement, so the cultural capital becomes a catalyst for a self-perpetuating and sustained vehicle for better teaching. The teachers observed in this study also agreed that they would continue to incorporate CRT as they felt it made them more effective teachers. In contrast, some of the teachers interviewed at the outset felt uncomfortable and incompetent in connecting on a cultural level with students who didn't share the same cultural background. White teachers tend to struggle to overcome their own positions of privilege in connecting with minority students (Dyches, 2017). Throughout the study however, teachers discovered CRT as a means to enhance student learning as well as their own critical understanding of differences in learning. This provided them opportunities for the very professional development that was absent in the school culture.

The most advantageous resource to utilize in CRT is the cultural capital found in students. Not only can it be used as a source of professional development for educators, but it empowers students to become important stakeholders over their own learning. That personal investment transforms instruction into meaningful learning governed by intrinsic motivation. Engagement increases as does teacher efficacy, which paves the way for stronger relationships and culture sharing on a more holistic level. All students then benefit from the collective aspect of learning among multiple perspectives through critical dialogue. By affirming, valuing, and sustaining different viewpoints from each other, students develop a sociocultural consciousness that transcends standards-based learning, redefining education with new purpose.

Cultural disconnect. Though one purpose of this study was to explore the extent in which a synergistic relationship can be cultivated between school culture and home culture, in essence connecting culture to educational learning, it became readily noticeable that there was a lack of synergy between administrators and teachers. Their perspectives clearly differed when it came to school culture and the Asian student population. The principal and assistant principal themselves had inconsistent views on how the school accommodated the cultural needs of the Asian students. The former felt that the school already had an inclusive environment conducive for adopting CRT whereas the latter recognized the disconnect from the Asian parent community. This notion served to conflict with the assertion that overlapping school-community contexts are paramount to school leadership's ability to develop platforms for community voice (Khalifa, Gooden, & Davis, 2016). Both acknowledged the level of faculty ignorance but conceded that teachers in the building were averse to change. Alternatively, the teachers

wanted leadership to provide more professional development and guidance on how best to connect with the Asian community. Teachers witnessed firsthand the division among the students in their classrooms whereas the administration saw a diverse student body getting along together, perhaps because they were commenting from strictly a disciplinary lens or due to their own biases. Regardless, the learning community is one characterized by separate mindsets and pedagogies. Without a learning community that is unified in its focus to be culturally responsive, the task of implementing CRT becomes all the more daunting. Reed and Swaminathan (2016) confirmed this in their case study, citing school leadership's ability to understand contextually the existing school culture as the first step towards progressive reform.

The disconnect was also apparent within the English department as the ELA coordinator's views on curriculum were antithetical to the teachers. She believed that curriculum served a purpose in teaching skills dictated by the standards, which defines learning as product and output driven, geared towards an assessment. The teachers, on the other hand, were cognizant of the fact that student motivation and engagement necessitated more than just canonical curriculum meant to teach skills. They described the challenges of connecting with their Asian students because there was no connection embedded in the texts they were teaching. By extension, the mandated curriculum did not allow them a means to utilize the students' cultural capital. They were, for the most part, assimilating their students through a singular lens of learning, assuming traditional roles of didactic instruction. The teachers did not feel empowered with choice and admitted that they did not empower their students either. This cycle of conforming to indoctrinated thought yielded a more significant consequence- a lack of mutual relationship building

and shared learning through student-centered instruction. Yet, research suggests that a multicultural educational approach encompassing culturally relevant curricula and trusting relationships with culturally diverse students is the foundation of building an effective learning community (Hsiao, 2015).

Only by cultivating a learning community centered on mutual understanding and social justice can CRT be successful. There can be no synergy between school culture and student culture if educators cannot bridge the divide themselves. This study examined a school on the precipice of emerging awareness for cultural responsiveness, and highlighted the consequences of misaligned mindsets and pedagogies. The root issue was the lack of communication between the stakeholders, which has inhibited school culture transformation from taking shape. Teachers also did not assume leadership roles to affect change, which was relegated to the responsibilities of the administration. Organizational and structural changes need to address that discrepancy and empower both sides to be equal advocates for CRT.

Silent Asian culture. Throughout the study, a prevailing factor in shaping the school culture and barrier to increasing student engagement was the quiet, reserved nature of the Asian community. The interviews painted a picture of Asian students as diligent with passive participation in the classroom. That silence acted as both a misconception of student learning and a response to curriculum and instruction not connecting. For some of the Asian learners, this cultural trait can be attributed to Confucian values, which prevent students from questioning what they are taught (Kim, 2005). It appeared in this study though that silence was not necessarily an inherently cultural characteristic. During classroom observations, this was evident when Asian

students demonstrated far more active participation during the implementation of CRT. The disengagement during typical lessons became apparent when CRT was incorporated, which revealed a completely different Asian learner characterized with heightened enthusiasm and authentic engagement. This suggested that Asian students might have been disconnected from instruction otherwise, but diligently worked due to extrinsic motivation instilled by their home culture from their parents. Chinese culture for instance, dictates that students maintain high achievement by devoting self-study time outside of regular school hours, and that mindset is perpetuated by parents at home (Chang & Coward, 2015). These underlying patterns of behavior may have contributed to the educators' assumptions about Asian students as motivated and benefitting from the school's existing culture. However, that would ignore the complex sociocultural characteristics of Asian learners, thereby affirming Lee's (2015) contention that Asian students don't necessarily experience intrinsically meaningful education while at school. In the case of the extracurricular book club, students' voices were empowered in that environment, which dispelled the silent cultural trait further. The Asian students who attended were very much comfortable with one another, even speaking in their native languages at times as well as sharing cultural artifacts. This welcoming space validated the cultural values of the students and allowed them to break free of the stereotypes of silence. In doing so, the extracurricular space removed some of the barriers to equitable learning environments that characterized classes during the school day.

Asian parents, especially those who are first generation immigrants, displayed the same cultural behavior. Both administrators and teachers found it challenging to connect with parents and involve the Asian community in schoolwide events and educational

decision-making. One teacher expressed the opinion that most of the first generation parents are afraid to be vocal. This was substantiated further by the principal who said that the Asian parents didn't know the protocol for asking for things from the school. Their children's educational success was paramount to them, which led to the feeling that assimilation and compliance would result in academic achievement. This mindset was then ingrained in the students themselves, exacerbating the issue of silence, and forming a prohibitive barrier preventing culturally responsive practices to take place. In order for the learning community to change, educators need to reframe school culture and community perceptions in order to give voice to the Asian community (Reed & Swaminathan, 2016). Asian parents must become informed and encouraged to speak up on behalf of their children's educational interests by schools. In doing so, they can empower Asian students to do the same and prompt educators to pay closer attention to their learning needs.

The culture of silence commonly characteristic of Asian students can be changed. Educators must not interpret that quiet compliance as good educational practice just because students demonstrate academic achievement and don't question what they're learning. That very act would be contributing to the lack of cultural responsiveness already present in so many schools. Asian minority groups present educators with a conundrum- their cultural values can undermine their ownership of education and participation in the learning community. It then becomes the school's responsibility to first recognize that characteristic and then engender a synergistic relationship through culture alignment, which allows for proactive culturally responsive practices. This deep

level of commitment is required to engage and validate the Asian community, forming an equal partnership in learning.

Limitations

There were a few limitations to this study. One limitation concerning the CRCS survey was the sampling of the English teacher participants (n = 20) who completed the surveys did not meet the recommended sample size (n = 30). The purposeful sampling lacked a broad scope, wherein only three to four teachers evaluated curriculum from each grade level, which may not have yielded the maximum variation in perspectives and views to generalize. However, the survey responses were comprised of the entire English department, so it was appropriate for the focus of this particular study as no other faculty members from the school site would have been well-versed in the ELA curriculum to provide viable evaluation.

Other limitations involved the qualitative collection of data. Since the researcher served as both a facilitator and participant observer in the focus group, there was potential for researcher bias. While facilitating, some of the spontaneous questions that surfaced could have reflected selective observation. The researcher's views on culturally responsive teaching and learning could have been impressed on the other members of the group. While reflexivity was ingrained in the researcher's mind during the meeting, there was no negative sampling to further credibility. Another limitation worth noting is that only one teacher from each grade level selected from the CRCS survey results (8, 9, and 11) was observed during the study while only teaching one of the mandated texts from the curriculum. This was due to time constraints and teacher availability. The English teachers each had different years of classroom experience, diverse teaching pedagogies,

and instructional strategies varied by individual. Therefore, differences in these factors, and even age, were not controlled for in this study. It is possible that the Asian students may have responded very differently, in regard to motivation and engagement, with different teachers who had very different instructional experiences and styles of teaching. Perhaps observing two teachers for each grade level with more similar background factors could have addressed this discrepancy. Lastly, the study lacked a prolonged period of time. This research only spanned three months to allow for the development of a micro-ethnographic record of CRT within the school culture. Though engaging with administrators and interacting with the teachers enabled cultivating an understanding of their educational experiences, more adequate time in the field would have helped build a stronger level of trust and rapport as well as alleviate unintended assumptions and consequences. Ideally, a more longitudinal study design over a longer time period can be utilized to more accurately reflect student motivation and engagement as a result of culturally responsive practices. Extended engagement and fieldwork assists researchers in understanding the culture, social setting, or phenomenon of interest (Berg, 2009).

Recommendations for Future Practice

Issues in education will always be ever-challenging as the world continues to evolve into a more dynamic and globalized environment of individualized societies at the crossroads of cultural divides. It is that very divide, however, that represents the most opportunity for educational advancement. Educators can look to the culture gap presented in this study to apply more equitable practices in the arena of policy as well as the school classroom to meet not just the needs of Asian learners, but all students.

Culturally relevant pedagogies can serve to shape a new era of curriculum, one that veers away from representation of dominant cultures and ideologies. There needs to be a congruent match between student culture and curriculum, one that is not standardized to simply enhance performance on a state assessment. This should not only be limited to literary texts, but also applies to teachers' materials and resources as well. Policymakers must be progressive and practice culturally responsive educational philosophies while challenging age-old notions of what students should be reading. Administrators need to conduct more disaggregated, longitudinal data collection about their students and provide professional development for their teachers on improving instruction and creating connections with multicultural students. The teaching workforce should also reflect student demographics, so supervisors must reevaluate their hiring process to be more inclusive of minority candidates.

In addition, reform must be applied on the school culture level, so that CRT becomes embedded within the learning community and self-perpetuates with constantly evolving student populations. This approach broadens the context of teaching and learning into the community, which bridges the school culture with students' home culture. Schools need to create and maintain an integrated dialogue with parents, including them in the decision-making process. In this way, leadership, teachers, and parents delve deeply into the causes and consequences of both school success and failure. This equal partnership results in personal investment from all parties, and strengthens the trust within those relationships. Such a practice may involve shared decision-making committees, community-building, extracurricular activities, schoolwide cultural events, etc. By forging a collaborative effort and channeling a more expansive voice into the

community, learning becomes enriched through the experiences and teaching values of all those involved.

Teachers in the classroom need to reexamine current practices and adopt CRT in order to implement instruction that better engages their diverse students, regardless of specific ethnicities and backgrounds. Teaching in its purest form has always been adaptive, reflective, and about learning from each other- it is the quintessential social activity, which has led to social evolution in its most complex form. Teachers can witness perpetual learning from students because they bring in different perspectives, attitudes, and experiences. As such, providing interactive learning using culturally relevant materials allows students to transfer their cultural capital to the teachers, thereby developing more cultural competence and close teacher-student relationships. People learn at their best when learning takes on an inclusive level without constraints, whether they be internal or external. As educators, the power to remove these external constraints to foster intrinsic motivation and a new culture of learning represents the future of schooling. The balance lies between that of educational culture and ethnic culture. In this day and age, a multicultural approach to education meets the needs of all students and can provide a viable solution to closing cultural gaps.

Recommendations for Future Research

The implications from the study reveal more research needs to be conducted in order to evaluate the extent to which culture can be treated as a principal variable to take advantage of in education. Cultural differences among the most important stakeholders are both diverse and interconnected. The complex relationships that develop and intersect can play a pivotal role in student learning. Specifically, this study only examined the

culture sharing and connections between non-Asian teachers and their Asian students. No member of the English department had an Asian cultural background. However, there was a small percentage of Asian teachers in the school in different content areas, which begs the question of whether or not mutual cultural background between teacher and student can have any impact on learning for Asian students. This would enable teachers to possess similar life experiences and value systems, essentially innate cultural capital and efficacy, to connect more with students. Perhaps a qualitative investigation into that dynamic would reveal another component of culture alignment, and lead to developing different mindsets when hiring new faculty members.

More research should also be conducted beyond the humanities classroom, to see if culture can be capitalized on through interdisciplinary approaches. The English classroom affords opportunities to create dialogue and read stories from different cultural lenses while assessments are generally skills-based in nature. Research into content-based disciplines may provide a different perspective on the relationship between culture and engagement. While ELA curriculum was evaluated using the CRCS, there should be studies on schoolwide curricula evaluation for cultural responsiveness. This may necessitate developing quantitative instruments for examining different content areas of instruction. Math and science, in particular, are dominant fields where Asian students focus their academic energy. A study in those content areas that explores connections between teachers and students and instructional approaches filtered through a cultural lens may hold more answers and provide insight informing decision-making about instruction and educational policy.

Another recommendation is to develop a better understanding of the home culture of Asian learners, especially those of first generation families who have not yet adopted American cultural norms at home. Schools cannot be equipped to adequately cultivate a synergistic relationship with the learning community without first having knowledge of what those family dynamics are like. Ethnographic studies into students' home lives within a school community may hold more answers about their motivations and values. This would allow educators to see beyond the compliance in order to glean insight into how best to include Asian parents in educational dialogue and tailor both instruction and school events to their needs. These needs may encompass cultural as well as socioemotional, which schools can take initiatives to provide so that Asian students can improve the way they learn beyond Confucian ideals of work ethic and extrinsic motivation.

Conclusion

This study presented a glimpse into the different educational outcomes of students from different cultures, which reflected the intricate nuances of motivation, teacher-student dynamic, and educational values. Only by investing in a synergistic relationship between culture and learning can educators forge ahead into an era where education for all students becomes all the more meaningful. School systems that choose to ignore cultural factors are capable of demotivating students, limiting their individual choices, and contributing to existing social inequality. This alarming tendency has become more prevalent nowadays with high-stakes testing and assessment driven instruction. Students are no longer intrinsically motivated to learn, but rather, extrinsically motivated to perform well at the cost of their own engagement. Education has been replaced by

indoctrination in so many content areas where assessment data and test scores take precedence. Instead of constructivist practices and discovery learning, teachers and students alike focus solely on end outcomes and essentialist curriculum. Furthermore, intrinsic motivation is replaced with introjection and external regulation, as classified by Ryan and Deci (2000). Asian students, in particular, go so far as competing with each other for higher numerical accolades while complying to assimilationist constraints and sacrificing meaningful learning experiences. In effect, students have become alienated from the very core of democratic education itself- students of different cultures and identities learning inclusively from one another. Education needs to find renewed purpose- to create global citizens who embrace a curiosity of culture and learning from differences instead of isolating themselves from and competing against those who are different.

As the world of education becomes more globalized and schools become increasingly diverse, a prevailing issue becomes finding a balance between school culture, as defined by educational artifacts and learning pedagogies, with student cultures of varied ethnicity. The current educational climate of high-stakes testing and instructional practices that focus on results rather than processes have only served to exacerbate the divide that exists between school culture and student culture. The latter is cast aside in Machiavellian efforts to produce performance results. Reform is essential as school culture needs to align with student culture in order to meet with not only academic success for all, but for the holistic welfare of students in the promise to develop innovative thinkers who embrace collaboration with others, especially those whose very

mindsets are different from their own. Only then can education become transformative in our global climate, by adopting truly democratic and inclusive values.

Appendix A: IRB Approval Memo

irbstjohns@stjohns.edu
Mon 12/9/2019 12:07 PM
Andy Yen; freeleym@stjohns.edu

ST. JOHN'S UNIVERSITY

Federal Wide Assurance: FWA00009066

Dec 9, 2019 12:07 PM EST

PI: Andy Yen
CO-PI: Mary Ellen Freeley
Ed Admin & Instruc Leadership

Re: Expedited Review - Initial - **IRB-FY2020-264** *Culturally Responsive Teaching for Asian Learners: A Micro-Ethnographic Case Study*

Dear Andy Yen:

The St John's University Institutional Review Board has rendered the decision below for *Culturally Responsive Teaching for Asian Learners: A Micro-Ethnographic Case Study*. The approval is effective from December 5, 2019 through December 3, 2020

Decision: Approved

PLEASE NOTE: If you have collected any data prior to this approval date, the data needs to be discarded.

Selected Category: 7. Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies.

Sincerely,

Raymond DiGiuseppe, PhD, ABPP
Chair, Institutional Review Board
Professor of Psychology

Marie Nitopi, Ed.D.
IRB Coordinator

Appendix B: Contact Letter

Dear Superintendent,

I am currently a doctoral candidate at St. John's University and an educator working in the Sewanhaka school district at New Hyde Park Memorial. My dissertation topic is culturally responsive teaching (CRT) for Asian learners, and I am writing to ask permission to conduct a study at the high school in your district. Given your district's excellent reputation and the majority Asian student demographic, I'd like to examine how the cultural needs of your Asian students are addressed from a school culture standpoint. My hope is to contribute to the pressing work on educational equity and school improvement that continues to be imperative today.

By choosing to participate, you are agreeing to take part in qualitative data collection, which includes interviews, focus groups, and observations. However, no identifiable factors will be collected. At no time will you or any participant be asked for any personal information, email addresses, IP addresses, or any other identifying factors. Information and opinions provided from teachers will be kept confidential from administrators and vice versa for equitable treatment. Field notes will be kept private and data will be stored securely through electronic password protection once transcribed. Furthermore, I will be the only one with direct access to the information. The data will be retained until the end of my dissertation and/or when my mentor suggests information to be terminated.

Participation in this study is strictly voluntary, although a ten-dollar Amazon gift card will be given to anyone who contributes to the data collection as a gesture of gratitude. Refusal to participate will involve no penalty and you may discontinue participation at any time. If you have any questions regarding the research or your rights as a participant, please contact me, Andy Yen (516) 469-8518, or my mentor, Dr. Mary Ellen Freeley (718) 990-5537, at St. John’s University. I'd also be happy to meet with you to answer any questions you may have should you be able to accommodate some time. Just let me know the proper channels to schedule an appointment.

Thank you for your time and consideration.

Graciously,

Andy Yen

Appendix C: Consent Form

Consent Form for Participation in a Research Study
St. John's University

Culturally Responsive Teaching for Asian Learners: An Ethnographic Study of English Teachers Within a School Culture

Description of the research and your participation

You are invited to participate in a research study conducted by Andy Yen. The purpose of this research is to gain a better understanding of how culturally responsive teaching (CRT) practices for Asian learners can be infused into school culture to create a synergistic relationship with the learning community at large so as to enhance and enrich education for students with diverse backgrounds.

Your participation will involve interviews with administrators, focus groups with ELA teachers, classroom observations, and completion of a Culturally Responsive Curriculum Scorecard (CRCS) developed by the NYU Metropolitan Center for Research on Equity and the Transformation of Schools. Interviews and focus groups will each take an hour of time and be audio-taped, though you may review these tapes and request that all or any portion of the tapes be destroyed. Observations will be conducted over the course of one day in multiple classes with multiple teachers. The CRCS will take approximately 30 minutes to complete.

Risks and discomforts

There are no known risks associated with this research, but participants may not feel comfortable speaking about their school culture or their Asian students in particular. These discomforts will be minimized through member checking to ensure that questioning is both valid and judicious, and that interviews are reported authentically. Data transcriptions will be returned to participants to check for accuracy and resonance with their experiences. This way, any dialogue about personal values and experiences will involve informed consent.

Potential benefits

Participants may feel a sense of awareness for shared culture, which will hopefully align with the culturally responsive teaching framework. Educational leaders and teachers may better grasp their students' mindsets and background experiences while students can draw on intrinsic motivation from utilizing their cultural capital as a resource for learning. Educators as a whole can utilize the findings to fill a gap in the culturally responsive literature and to adopt best practices for their own schools. Additionally, Amazon gift cards ($10) will be provided to those who participate as a gesture of gratitude.

Protection of confidentiality

Confidentiality of your research records will be strictly maintained. All data will preserve the anonymity of participants. Any information and opinions provided from teachers will be kept confidential from the administrator and vice versa for equitable treatment. All data will be kept secure electronically through password protection once transcribed. Personal identities will not be revealed in any publication resulting from this study. Data will be erased upon completion of the dissertation.

Voluntary participation

Your participation in this research study is voluntary. You may choose not to participate and you may withdraw your consent to participate at any time. You will not be penalized in any way should you decide not to participate or to withdraw from this study. For interviews, questionnaires or surveys, you have the right to skip or not answer any questions you prefer not to answer.

Contact information

If you have any questions or concerns about this study or if any problems arise, please contact Andy Yen at (516) 469-8518 or andy.yen04@my.stjohns.edu. If you have any questions or concerns about your rights as a research participant, please contact the St. John's University Institutional Review Board at (718) 990-1440 or irbstjohns@stjohns.edu.

Consent

I have read this consent form and have been given the opportunity to ask questions. I give my consent to participate in this study.

Subject's Signature _____ Date _____

A copy of this consent form will be given to you.

Appendix D: Survey Letter

Dear _____,

The purpose of this survey is to learn about the cultural responsiveness of existing ELA curriculum in your school. This is important because it will help educators learn about how the cultural needs of students are being addressed in order to tailor curricula and instruction accordingly. Rest assured that all names and responses will be kept strictly confidential and anonymous. Thank you for your time.

Sincerely,

Andy Yen

Ed.D. Candidate
St. John's University

Appendix E: Culturally Responsive Curriculum Scorecard

Representation

	Statements	Very Satisfied (+2)	Satisfied (+1)	Unclear (-1)	Not Satisfied (-2)	Average Score (if you are working with a team)
Diversity of Characters	**1.** The curriculum features visually diverse characters, and the characters of color do not all look alike.					
	2. There are references to different ethnic and cultural traditions, languages, religions, names and clothing.					
	3. Diverse ethnicities and nationalities are portrayed – not all Asian families are Chinese, not all Latinx families are Mexican, etc.					
	4. Diverse family structures (ie. single parents, adopted or foster children, same-sex parents, other relatives living with the family, etc.) are represented.					
	5. Differently-abled characters or characters with disabilities are represented.					
	6. Characters of color are main characters and not just sidekicks.					
	7. If there is conflict in the storyline, the characters of color are not mostly considered the problem.					
Accurate Portrayals	**8.** Characters of color are not assumed to have low family wealth, low educational attainment and/or low income.					
	9. Gender is not central to the storyline. Female characters are in a variety of roles that could also be filled by a male character.					
	10. Social situations and problems are not seen as individual problems but are situated within a societal context.					
	11. Characters of diverse cultural backgrounds are not represented stereotypically, or presented as foreign or exotic.					
	12. Problems faced by people of color or females are not resolved through the benevolent intervention of a white person or a male.					
	13. Diverse characters are rooted in their own cultures and are not ambiguous.					
	Total					
	Total Representation Score					

Comments: Please write any observations about representation that are not captured by the questions.

Reprinted with permission.

Social Justice Orientation

	Statements	Very Satisfied (+2)	Satisfied (+1)	Unclear (-1)	Not Satisfied (-2)	Average Score (if you are working with a team)
Decolonization/Power and Privilege	**14.** Curriculum highlights non-dominant populations and their strengths and assets, so that students of diverse race, class, gender, ability, and sexual orientation can relate and participate fully.					
	15. The curriculum communicates an asset-based perspective by representing people of diverse races, classes, genders, abilities and sexual orientations through their strengths, talents and knowledge rather than their perceived flaws or deficiencies.					
	16. The curriculum does not communicate negativity or hostility toward people of marginalized backgrounds through verbal or nonverbal insults, slights or snubs.					
	17. Curriculum and instructional activities promote or provoke critical questions about the societal status quo. They present alternative points of view as equally worth considering.					
Centering Multiple Perspectives	**18.** The curriculum recognizes the validity and integrity of knowledge systems based in communities of color, collectivist cultures, matriarchal societies, and non-Christian religions.					
	19. The curriculum presents different points of view on the same event or experience, especially points of view from marginalized people/communities.					
Connect Learning to Real Life & Action	**20.** The curriculum provides avenues for students to connect learning to social, political, or environmental concerns that affect them and their lives and contribute to change.					
	21. The curriculum encourages students to take actions that combat inequity or promote equity within the school or local community.					
	Total					
	Total Social Justice Score					

Comments: Please write any observations about social justice that are not captured by the questions.

Reprinted with permission.

Teachers' Materials

Statements	Very Satisfied (+2)	Satisfied (+1)	Unclear (-1)	Not Satisfied (-2)	Average Score (if you are working with a team)
22. The authors of the teachers' materials are people of diverse identities (race/ethnicity, gender, other identities if possible).					
23. Guidance is provided on being aware of one's biases and the gaps between one's own culture and students' cultures.					
24. Diverse student identities are seen as assets and strengths that can advance individual and group learning, rather than seen as challenges or difficulties to be overcome.					
25. Guidance is provided on making real-life connections between academic content and the local neighborhood, culture, environment and resources.					
26. Guidance is provided on giving students opportunities to contribute their prior knowledge and experience with a topic, not just respond to the text and information presented in class.					
27. Guidance is provided on engaging students in culturally sensitive experiential learning activities.					
28. Guidance is provided on opportunities to engage students' families to enhance lessons.					
29. Guidance includes, for specific lessons, a range of possible student responses that could all be valid, given the range of student experiences and perspectives.					
30. Guidance is provided on customizing and supplementing the curriculum to reflect the cultures, traditions, backgrounds and interests of the student population.					
Total					
Total Teachers' Materials Score					

Comments: Please write any observations about teacher's materials that are not captured by the questions.

Reprinted with permission.

Appendix F: CRCS Interpretation Guide

Interpreting Your Scores

Representation

Culturally Destructive	Culturally Insufficient	Emerging Awareness	Culturally Aware	Culturally Responsive
-26 to -11	-10 to 0	1 to 11	12 to 19	20 to 26
The curriculum likely reinforces stereotypes and portrays people of color in inferior and destructive ways. There is little to no diversity in illustrations, and the curriculum provides zero opportunities for teachers to engage cultural responsiveness. There is little to no diversity among curriculum contributors and illustrators.	The curriculum likely has culturally and racially ambiguous characters. Few characters and stories are portrayed in a culturally and historically accurate way. There is likely little to no diversity among curriculum contributors and illustrators.	The curriculum likely represents some groups in diverse and dynamic ways but not all. Some characters are portrayed in culturally and historically accurate ways, while others are still depicted as stereotypes. There is likely little diversity among curriculum contributors.	The curriculum likely captures a decent representation of diverse characters, who are generally portrayed in accurate and dynamic ways. There is likely some diversity among the curriculum contributors and illustrators.	The curriculum likely captures a wide representation of dynamic characters that are reflected in accurate and appropriate cultural and historical contexts. This curriculum was likely co-authored and illustrated by a diverse group of contributors.

Reprinted with permission.

Interpreting Your Scores

Social Justice

Culturally Destructive	Culturally Insufficient	Emerging Awareness	Culturally Aware	Culturally Responsive
-16 to -7	-6 to 0	1 to 7	8 to 12	13 to 16
The curriculum likely centers White or Eurocentric ideas and culture throughout the majority of the text. Microaggressions, biases, and deficit perspectives are prevalent. The curriculum is likely disconnected from students' lives and provides zero to very few opportunities for teachers to practice cultural responsiveness.	The curriculum predominantly centers White or Eurocentric ideas and culture in most of its components. For the most part students are not encouraged to think critically, or take action to combat inequity. The curriculum provides weak connections to students' lived experiences. There is hardly any opportunity for teachers to engage cultural responsiveness.	The curriculum occasionally centers multiple perspectives. Some critical questions are posed to students. Non-dominant knowledge systems are acknowledged and mentioned a few times throughout the curriculum. There are a few opportunities for teachers to practice cultural responsiveness.	The curriculum likely centers people of color, marginalized populations, and multiple perspectives. The curriculum provides multiple opportunities for students to think critically. There are several opportunities for teachers to connect students' learning to real life issues and action.	The curriculum is likely humanizing, liberatory, and equity oriented. Instances of centering multiple perspectives are abundant throughout the curriculum. There are clear prompts, activities, and content that connect students' learning to real life issues and actions. There are many opportunities for teachers to engage cultural responsiveness.

Interpreting Your Scores

Teachers' Materials

Culturally Destructive	Culturally Insufficient	Emerging Awareness	Culturally Aware	Culturally Responsive
-18 to -8	-7 to -1	0 to 6	7 to 12	13 to 18
There is no guidance on engaging diverse learners or culturally responsive teaching in the teachers' materials. Teachers are not encouraged to reflect on their worldviews or their practice. There is no guidance about connecting the curriculum to students' lives. There is no opportunity for cultural responsiveness.	There is a little guidance on engaging diverse learners or culturally responsive teaching in the teachers' materials, but it is mostly on a superficial or symbolic level. It is seen as additive, rather than central to the curriculum and teaching.	There is a little guidance on engaging diverse learners in meaningful culturally responsive ways. The teachers' materials provide guidance on at least one of the following: supplementing curriculum, engaging students in culturally sensitive experiential learning, and making real life connections between the curriculum and students' lives.	There is a lot of guidance on engaging cultural responsiveness. Teachers are presented with activities to reflect on their worldviews and how they see and teach students. There is some guidance on several of the following: supplementing curriculum, engaging students in culturally sensitive experiential learning, and making real life connections between the curriculum and students' lives.	There is an abundance of guidance on engaging cultural responsiveness meaningfully throughout the teaching approach, homework, lesson plans, etc. Culturally responsive guidance is clearly marked and presented as essential to effective teaching. Teachers are encouraged to consistently check their own biases and reflect on their practice.

Reprinted with permission.

Appendix G: Interview Questions

Administrator Interview Questions—Principal

1. What is your personal philosophy on student culture and its impact on education?
    a. Do you think that has to do with students assimilating to school culture or more to do with their own upbringing and cultural backgrounds?
2. Have you had any previous experience and/or training with culturally responsive teaching (CRT)? If so, please evaluate the training and describe some of the major takeaways.
3. As the building leader, what role do you think culture plays- in connecting students with instructional content, establishing social relationships with their peers, and contributing to the dynamic between student and teacher?
    a. Do you find that culture, at least within student dynamics, help to create relationships with one another?
4. In your observations, have you noticed whether having a similar background between the student and teacher creates more of a connection? Is there any difference?
5. What is the best/worst aspect of working in a diverse school, specifically with the increasing Asian student population? Along those lines, what do you find most challenging in terms of your responsibilities as an educational leader dealing with diversity?
6. Describe some of the initiatives that your school has implemented to address students of different cultures, specifically the large population of Asian learners.
7. What types of data collection has the school used to assess the cultural needs of students?
8. Are there any plans for future student initiatives or PD training for teachers to incorporate more CRT? Provide examples.
    a. When you're hiring new teachers, do you consider applicants from a cultural lens?
9. Have there been any unexpected outcomes that resulted from the increasing Asian student population in your learning community? If so, please clarify.
10. In your mind, how would you describe the ideal school culture for the changing demographic of Asian students?

Administrator Interview Questions—Assistant Principal

1. What is your personal philosophy on student culture and its role in education?
2. What kind of previous experience and/or training do you have on culturally responsive teaching and learning?
    a. Describe how you became involved in the Cultural Proficiency program.
3. What do you think from a school leader perspective, in terms of school community or even as a classroom, are some of our responsibilities when it comes to student culture?
    a. If you were the principal, how would you approach cultural responsiveness differently?

4. Describe some of the initiatives that your school has implemented to address students of different cultures, specifically the large population of Asian learners.
5. How do you feel about the academic and sociological effectiveness of such initiatives on the school learning community?
6. What is the best/worst aspect of working in a diverse school? Along those lines, what do you find most challenging in terms of your responsibilities as an educational leader dealing with diverse student populations?
7. What types of data collection has the school used to assess the cultural needs of students?
    a. How do you feel about using more data, especially to address some of the things you said about understanding students' cultural backgrounds?
8. Do you feel that the curriculum is culturally responsive?
9. Are there any plans for future student initiatives or PD training for teachers to incorporate more culturally responsive teaching and learning? Provide examples.
10. What do you think needs to be done, like the very next step in terms of going in the right direction from a school leader point of view?

Administrator Interview Questions—ELA Coordinator

1. What is your personal philosophy on student culture and its impact on education?
2. As a teacher, what role do you think culture plays in- connecting students with instructional content, establishing social relationships with their peers, and contributing to the dynamic between student and teacher?
3. What is the best/worst aspect of working in a diverse school, specifically with the increasing Asian student population? Along those lines, what do you find most challenging in terms of your responsibilities as an educational leader dealing with diversity?
4. Describe your reaction to the results of the Culturally Responsive Curriculum Scorecard. What was the response of your teachers and/or administration after you shared the results?
5. As a curriculum coordinator, how do you think curriculum and instruction should be changed to address students' cultural needs? What effect or outcome would you expect?
6. Are there existing policies or practices that possibly inhibit cultural responsiveness? Please specify.

Phase 1 Focus Group Guiding Questions (Based on Seidman, 2013)

1. As a teacher, what role do you think culture plays in- connecting students with instructional content, establishing social relationships with their peers, and contributing to the dynamic between student and teacher?
    a. How confident do you actually feel as teachers in not only allowing students to be more culturally aware but to empower them to share those cultures?

2. What is the best and most challenging part of teaching in a diverse school with a majority Asian student population?
3. Describe your reaction to the results of the Culturally Responsive Curriculum Scorecard. How do you think curriculum and instruction should be changed to address students' cultural needs?
    a. How does that encourage young students to rise on their own?
    b. Aside from curriculum, anybody have a suggestion with regards to instruction?
4. In what ways does the administration and school leadership encourage or allow for culturally responsive practices?
    a. Alternatively, what existing policies or practices possibly inhibit cultural responsiveness?
    b. Do you think it would change if administration consisted of people themselves who share the same backgrounds as the students?
5. If you could implement a schoolwide initiative that addresses the students' different cultures, what change would you put in place and why? What effect or outcome would you expect?

Phase 2 Teacher Interview Questions—Post Observations (Based on Seidman, 2013)

1. Describe your personal reflections about incorporating a culturally responsive text into your instruction while adopting a culturally relevant pedagogy.
2. What impact did implementing culturally responsive teaching have on your students? Did you notice any difference in student motivation or culture sharing? Please specify.
3. How will having a CRT mindset influence your decisions and responsibilities as an educator in teaching multicultural students moving forward, particularly the Asian learners?
4. Were there any student artifacts that reflected a more meaningful connection between instruction and student culture? Can you share?

Appendix H: Observation Protocol

Date:
Teacher:
Grade:
Period:
Number of students present:
Number of Asian students:
Culturally Responsive Text (YES/NO):

Descriptive Notes	Reflective Notes

Motivational Framework for CRT (Wlodkowski & Ginsberg, 2009)

1. Establish Inclusion (check all observed during the period)

_____ Emphasizes learning and its relationship to students' experiences and shared ownership of knowing with all students
_____ Class assumes hopeful view of people and their capacity to change
_____ Treats all students equitably- inviting them to point out cultural behaviors/customs

Comments:

_____

_____

2. Develop Positive Attitude (check all observed during the period)

_____ Relates teaching and learning activities to students' experiences or previous knowledge
_____ Encourages students to make instructional choices based on their experiences, values, needs, and strengths

Comments:

_____

_____

3. Enhance Meaning (check all observed during the period)

_____ Provides learning experiences involving critical inquiry and addressing relevant, real-world connections
_____ Encourages discussion of relevant experiences by incorporating student dialect into classroom dialogue

Comments:

_____

_____

4. Engender Competence (check all observed during the period)

_____ Connects the learning process to students' world, frames of reference, and values
_____ Includes multiple ways to represent knowledge and skills

Comments:

_____

_____

Appendix I: Coding Samples

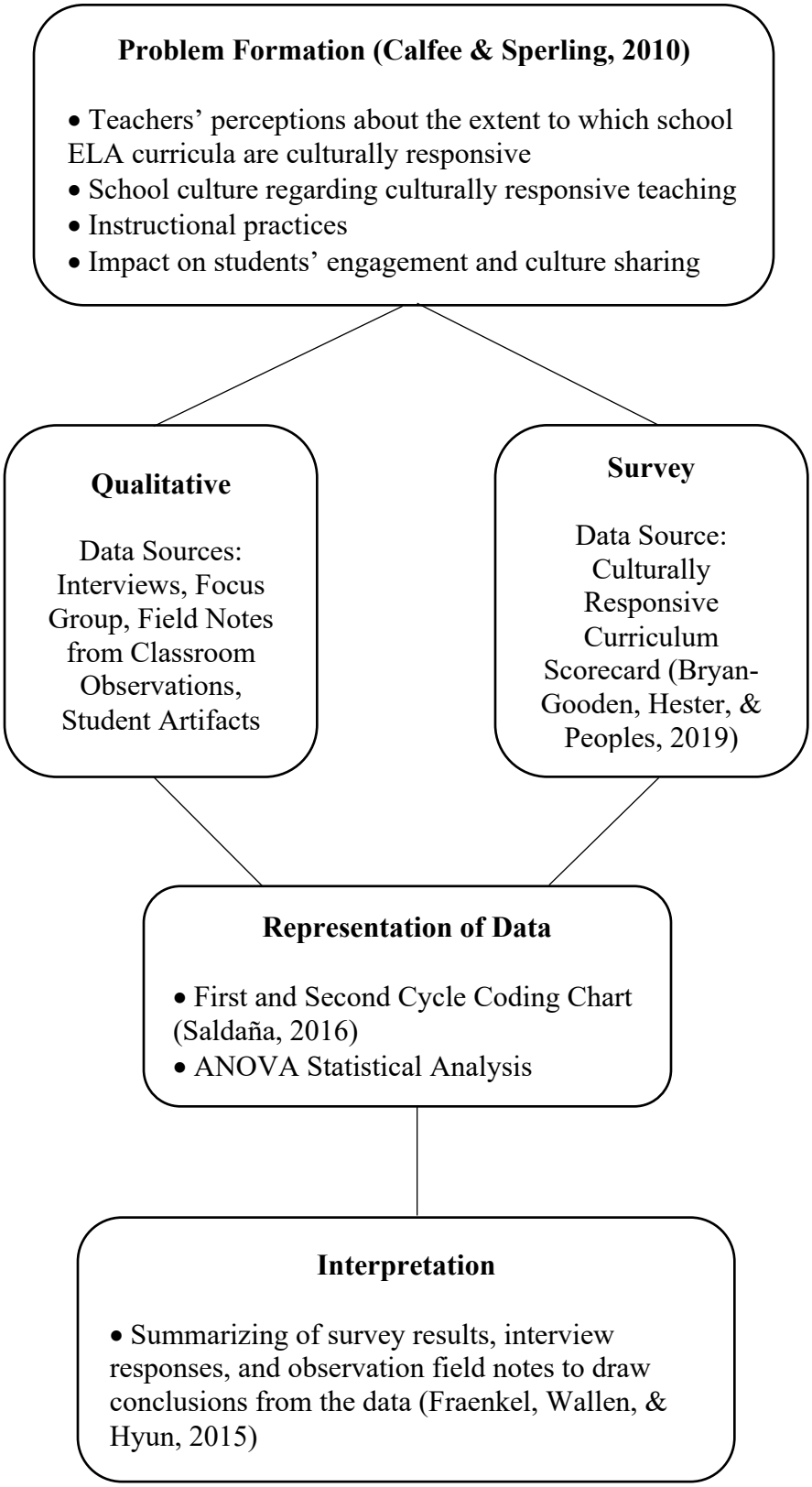
Phase One—Structural and Descriptive coding (Saldaña, 2016)

Code definition/purpose	**Example from interview/observation**
School Culture- The cultural makeup of the school system based on Schein's (2016) descriptors	• The most diverse building in the district • There are some cultural clashes • "We just teach and never have the chance to grow" • Educators resistant to change • Culture sharing not overtly encouraged
Relationships- Interactions and dynamics between the participants, in this case teacher and administrator, and teacher and student	• Developing connections with Asian students is key • "Culture is how we get to motivation" • "I never looked at it from a cultural lens" • More difficult to bond with Asian students due to silent nature
Shared Experiences- Signs of synergy in the relationship between school culture and student culture or lack thereof	• Students generally have homogeneous social groups • "They're curious and want to know about one another" • No Asian holiday celebrations or acknowledgment of customs • Hidden cultures in the classroom
Cultural Awareness- Cultural competency and knowledge base of educators to meet the cultural needs of students	• "I have no knowledge; I don't speak anything but English" • Level of ignorance within faculty • Not enough diverse faculty members • "I think we're intimidated"
Community Involvement- Perceptions and the level of engagement with parents in the school community	• Parents do not become involved enough • Asian community does not voice concerns loudly • Challenges connecting with parents • Asian parents don't attend PTA or Board meetings
Curriculum- Aspects of mandated literature and the degree of cultural responsiveness	• Based on Lexile and ignores Asian student demographic in representation • Looking at changing canonical literature • Assimilationist properties embedded • "Ethnicity is never part of it" • "Based on yesterday's population"

Phase Two—Values, Versus, and In Vivo coding (Saldaña, 2016)

Values coding: Examining different perspectives on CRT	**Versus coding: Identifying conflicting perspectives**	**In Vivo coding: Analyzing themes further with quotes**
Principal Diversity an asset within the school Asian student population academically driven for success	*Principal* Difficult to change the faculty mindset on teaching Asian parents don't complain	*Principal* "You have to intermix diverse students" "It's not in us to know the difference, it's taught"
Assistant Principal Creating personal experiences that are relevant Culture embedded in character education program	*Assistant Principal* Faculty needs to be better educated about cultural characteristics and differences Professional development wasted on technology	*Assistant Principal* "Where they were born, first generation or second" "Cultural responsiveness should not be looked at just in an isolated way"
ELA Coordinator English discipline and curriculum about teaching reading and writing skills Educators are trained and qualified to teach students what they need to know	*ELA Coordinator* Assimilation part of American education system Cultural capital never considered as part of the learning process	*ELA Coordinator* "You're in America, becoming an American, learning American ways" "We gravitate towards what's familiar"
Teachers Culture plays significant role in student relationship Teachers don't have the knowledge base or comfort level Students need to be empowered to not only talk about their culture but to share that cultural capital	*Teachers* Curriculum not reflective of cultures and values of Asian students Professional development can inform faculty of students' cultural diversity Asian parents can be more involved if the school culture is more synergistic to home values	*Teachers* "30-year-old literature, which students probably mostly never relate to" "Parents that have been here longer have more power" "That's not just Asian mentality, but an immigrant mentality" "We need books that teach things that don't have to be people segmented by their culture"

Appendix J: Research Schema



References

Aguilar-Valdez, J. (2015). *Rubric for culturally responsive lessons/assignments.* Retrieved from https:// www.westminstercollege.edu/docs/default-source/undergraduate-documents/other-programs/tides/ rubric-for-culturally-responsive-lessons.pdf?sfvrsn=2

American Psychological Association. (2010). *Publication manual of the APA* (6th ed.). Washington, DC: American Psychological Association.

Berg, B. (2009). *Qualitative research methods for the social sciences* (4th ed.). Boston, MA: Allyn and Bacon.

Bogdan, R. C. & Biklen, S. K. (2007). *Qualitative research for education* (5th ed.) Boston, MA: Allyn & Bacon.

Bomer, R. (2017). What would it mean for English language arts to become more culturally responsive and sustaining? *Voices From The Middle, 24*(3), 11-15.

Brown-Jeffy, S., & Cooper, J. E. (2011). Toward a conceptual framework of culturally relevant pedagogy: An overview of the conceptual and theoretical literature. *Teacher Education Quarterly*, 38, 65–84.

Byram, M., Gribkova, B., & Starkey, H. (2002). *Developing the intercultural dimension in language teaching: A practical introduction for teachers.* Strasbourg, France: Council of Europe.

Bryan-Gooden, J., Hester, M., & Peoples, L. Q. (2019). *Culturally responsive curriculum scorecard.* New York, NY: Metropolitan Center for Research on Equity and the Transformation of Schools, New York University.

Calfee, R., & Sperling, M. (2010). *Mixed methods.* New York: Teachers College Press.

Callaway, R. F. (2017). A correlational study of teacher efficacy and culturally responsive teaching techniques in a southeastern urban school district. *Journal of Organizational & Educational Leadership, 2*(2), 1-27.

Castro, A. J. (2010). Themes in the research on preservice teachers' views of cultural diversity implications for researching millennial preservice teachers. *Educational Researcher, 39*, 198-210.

Clark, A. E. (2005). *Situational analysis: Grounded theory after the postmodern turn.* Thousand Oaks, CA: Sage.

Crehan, L. (2016). *Clever lands: The secrets behind the success of the world's education superpowers.* London, England: Unbound.

Creswell J. W., & Plano Clark, V. L. (2007). *Designing and conducting mixed methods research.* Thousand Oaks, CA: Sage.

Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed.). Thousand Oaks, CA: Sage.

Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry research design: Choosing among five approaches*. Thousand Oaks, CA: Sage.

Darling-Hammond, L., & Bransford, J. (Eds.). (2005). *Preparing teachers for a changing world: What teachers should learn and be able to do.* San Francisco, CA: Jossey-Bass.

Dee, T. S. & Penner, E. K. (2017). The causal effects of cultural relevance. *American Educational Research Journal, 54*(1), 127-166. doi:10.3386/w21865

Delpit, L. D. (2006). *Other people 's children: Cultural conflict in the classroom.* New York, NY: New Press.

Dweck, C. S. (2006). *Mindset: The new psychology of success.* New York, NY: Ballantine Books.

Dyches, J. (2017). Shaking off Shakespeare: A white teacher, urban students, and the mediating powers of a canonical counter-curriculum. *The Urban Review, 49*(2), 300-325. doi:10.1007/s11256-017-0402-4

Eaker, R., & Keating, J. (2008) A shift in school culture. *Journal of Staff Development, 29,* 14-17, 66.

Eccles, J. S., Wigfield, A., Midgley, C., Reuman, D., Maclver, D., & Feldlaufer, H. (1993). Negative effects of traditional middle schools on students' motivation. *Elementary School Journal, 93,* 553-574.

Fraenkel, J. R., Wallen, N. E., & Hyun, H. H. (2015). *How to design and evaluate research in education* (9th ed.). Boston, MA: McGraw-Hill.

Fredricks, J. A., Blumenfeld, P. C., & Paris, A. H. (2004). School engagement: Potential of the concept, state of the evidence. *Review of Educational Research, 74*(1), 59-109.

Freire, P. (2000). *Pedagogy of the oppressed.* New York, NY: Continuum.

Gándara, P. (2002). A study of high school Puente: What we have learned about preparing Latino youth for postsecondary education. *Educational Policy, 16*(4), 474-495.

Gans, H. J. (1997). Toward a reconciliation of "assimilation" and "pluralism": The interplay of acculturation and ethnic retention. *The International Migration Review, 31*(4), 875-892.

Garcia, S. B., & Guerra, P. L. (2004). Deconstructing deficit thinking working with

educators to create more equitable learning environments. *Education and Urban Society, 36*(2), 150-168.

Garth-McCullough, R. (2008). Untapped cultural support: The influence of culturally bound prior knowledge on comprehension performance. *Reading Horizons, 49*(1), 1-30.

Gay, G. (1975). Organizing and designing culturally pluralistic curriculum. *Educational Leadership*, 33, 176–183.

Gay, G. (2010). *Culturally responsive teaching: Theory, research and practice* (2nd ed.). New York, NY: Teachers College Press.

Grant, C. A., & Sleeter, C. E. (2003). *Turning on learning: Five approaches for multicultural teaching plans for race, class, gender and disability* (4th ed.). Indianapolis, IN: Jossey-Bass.

Haberman, M. (1991). The pedagogy of poverty versus good teaching. *The Phi Delta Kappan, 73*(4), 290-294.

Hsiao, Y. J. (2015). The culturally responsive teacher preparedness scale: An exploratory study. *Contemporary Issues in Education Research, 8*(4), 241-249.

Irizarry, N. (2020). Culturally responsive schools: 4 actions leaders can take for racial equity, *ASCD Express 15*(11). Retrieved from http://www.ascd.org/ascd-express/vol15/num11/four-actions-leaders-can-take-for-racial-equity.aspx?utm_source=ascdexpress&utm_medium=email&utm_term=culturally-responsive&utm_campaign=1511

Irvine, J. (1990). *Black students and school failure.* Westport, CT: Greenwood.

Janesick, V. J. (2011). *"Stretching" exercises for qualitative researchers* (3rd ed.).

Thousand Oaks, CA: Sage.

Johnson, R. B. (1997). Examining the validity structure of qualitative research. *Education, 118*(2), 282-292.

Johnston, E., D'Andrea Montalbano, P., & Kirkland, D.E. (2017). *Culturally responsive education: A primer for policy and practice*. New York, NY: Metropolitan Center for Research on Equity and the Transformation of Schools, New York University.

Kasinitz, P., Mollenkopf, J. H., Waters, M. C., & Holdaway, J. (2008). *Inheriting the city: The children of immigrant coming of age.* New York: Russell Sage Foundation.

Khalifa, M. A., Gooden, M. A., & Davis, J. E. (2016). Culturally responsive leadership: A synthesis of the literature. *Review of Educational Research, 86*(4), 1272-1311. doi:10.3102/0034654316630383

Kim, K. H. (2005). Cultural influence on creativity: The relationship between creativity and Confucianism. *Roeper Review, 27,* 186-186.

Kumaravadivelu, B. (2008). *Cultural globalization and language education.* New Haven, CT: Yale University Press.

Ladson-Billings, G. (1992). Culturally relevant teaching: The key to making multicultural education work. In C.A. Grant (Ed.), *Research and multicultural education* (pp. 106-121). London, England: Falmer Press.

Ladson-Billings, G. (1995). Toward a theory of culturally relevant pedagogy. *American Educational Research Journal, 32*(3), 465-491.

Ladson-Billings, G. (2006). Yes, but how do we do it? Practicing culturally relevant

pedagogy. In *White teachers/diverse classrooms: A guide to building inclusive schools, promoting high expectations, and eliminating racism* (pp. 29-42). Sterling, VA: Stylus.

Ladson-Billings, G. (2014). Culturally relevant pedagogy 2.0: a.k.a. the remix. *Harvard Educational Review, 84*(1), 74-84.

Laird, T. F. (2005). College students' experiences with diversity and their effects on academic self-confidence, social agency, and disposition toward critical thinking. *Research in Higher Education, 46*(4), 365-387. doi:10.1007/s11162-005-2966-1

Larson, K. E., Pas, E. T., Bradshaw, C. P., Rosenberg, M. S., & Day-Vines, N. L. (2018). Examining how proactive management and culturally responsive teaching relate to student behavior: Implications for measurement and practice. *School Psychology Review, 47*(2), 153-166. doi:10.17105/SPR-2017-0070.V47-2

Lee, C. J. (2005). Korean education fever and private tutoring. *KEDI Journal of Educational Policy, 2*(1), 99-108.

Lee, P. W. (1999). In their own voices: An ethnographic study of low-achieving students within the context of school reform. *Urban Education* 34(2), 214–244.

Letts, L., Wilkins, S., Law, M., Stewart, D., Bosch, J., & Westmorland, M. (2007). *Guidelines for critical review form: Qualitative studies.* Retrieved from McMaster University website: https://srs-mcmaster.ca/wp-content/uploads/2015/05/ Guidelines-for-Critical-Review-Form-Qualitative-Studies.pdf

Lew, M. M., & Nelson, R. F. (2016). New teachers' challenges: How culturally responsive teaching, classroom management, & assessment literacy are intertwined. *Multicultural Education, 23*(3), 7-13.

Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Beverly Hills, CA: Sage.

Lindsey, R. B., Graham, S., Westphal C. R., & Jew, C. (2008). *Culturally proficient inquiry: A lens for identifying and examining educational gaps*. Thousand Oaks, CA: Corwin Press.

Lucas, T., & Grinberg, J. (2008). Responding to the linguistic reality of mainstream classrooms: Preparing all teachers to teach English language learners. In M. Cochran-Smith, S. Feiman-Nemser, D. John McIntyre, &K. E. Demers (Eds.), *Handbook of research on teacher education: Enduring questions in changing contexts* (3rd ed., pp. 606-636). New York, NY: Routledge/Association of Teacher Educators.

Lyons, R., Dsouza, N., & Quigley, C. (2016). Viewing equitable practices through the lens of intersecting identities. *Cultural Studies of Science Education, 11*(4), 941-951. doi:10.1007/s11422-015-9699-z

Madhlangobe, L., & Gordon, S. P. (2012). Culturally responsive leadership in a diverse school: A case study of a high school leader. *National Association of Secondary School Principals, 96*(3), 177-202.

Merryfield, M. M. (2000). Why aren't teachers being prepared to teach for diversity, equity, and global interconnectedness? A study of lived experiences in the making of multicultural and global educators. *Teaching &Teacher Education, 16*, 429-443.

Meyers, L. M., Gamst, G., & Guarino, A. J. (2017). *Applied multivariate research: Design and interpretation* (3rd ed.). Los Angeles, CA: Sage.

Moll, L. C., Amanti, C., Neff, D., & González, G. (2001). Funds of knowledge for

teaching: Using a qualitative approach to connect homes and classrooms. *Theory Into Practice, 31*(2), 132-141.

Nicoll, W. G. (2014). Developing transformative schools: A resilience-focused paradigm for education. *International Journal of Emotional Educational*, *6*(1), 47-65.

Ogbu, J. U. (1992). Understanding cultural diversity and learning. *Educational Researcher, 21*(8), 5-14.

Paris, D. (2012). Culturally sustaining pedagogy: A needed change in stance, terminology, and practice. *Educational Researcher, 41*, 93-97.

Paris, D. (2015). The right to culturally sustaining language education for the new American mainstream: An introduction. *International Multilingual Research Journal,* 9, 221-226.

Paris, D., & Alim, H. S. (Eds.). (2017). *Culturally sustaining pedagogies: Teaching and learning for justice in a changing world*. New York, NY: Teachers College Press.

Park, K. M., & Leung, F. K. S. (2003). Factors contributing to East Asian students' high achievement in mathematics: The case Korea. *The Mathematics Educator, 1,* 7-19.

Patton, M. Q. (2001). *Qualitative research and evaluation methods* (3rd ed.). Thousand Oaks, CA: Sage.

Phelan, P., Yu, H. C., & Davidson, A. L. (1994). Navigating the psychosocial pressures of adolescence: The voices and experiences of high school youth. *American Educational Research Journal, 31*(2), 415-447.

Reed, L. C., & Swaminathan, R. (20160). An urban school leader's approach to school

improvement: Toward contextually responsive leadership. *Urban Education, 51*(9), 1096-1125. doi:10.1177/0042085914553675

Rogers, R. (2004). Storied selves: A critical discourse analysis of adult learners' literate lives. *Reading Research Quarterly, 39*(3), 272-305. doi:10.1598/RRQ.39.3.2

Ryan, R. M., & Deci, E. L. (2000) Intrinsic and extrinsic motivations: Classic definitions and new directions. *Contemporary Educational Psychology, 25*(1), 54-67.

Saldaña, J. (2016). *The coding manual for qualitative researchers* (3rd ed.). Thousand Oaks, CA: Sage.

Salili, F., Chiu, C., & Lai, S. (2001). The influence of culture and context on students' motivational orientation and performance. In: Salili, F., Chiu, C.Y., Hong, Y.Y. (Eds.), *Student motivation: Plenum series on human exceptionality.* Springer, Boston, MA. Retrieved from: https://link.springer.com/chapter/10.1007/978-1-4615-1273-8_11

Sargeant, J. (2012). Qualitative research part II: Participants, analysis, and quality assurance. *Journal of Graduate Medical Education*, *4*(1), 1-3. doi:10.4300/JGME-D-11-00307.1

Schein, E. H. (2016). *Organizational culture and leadership* (5th ed.). San Francisco, CA: Jossey-Bass Publishers.

Seidman, I. (2013). *Interviewing as qualitative research: A guide for researchers in education and the social sciences* (4th ed.). New York, NY: Teachers College Press.

Shade, B. J., Kelly, C., & Oberg, M. (1997). *Creating culturally responsive classrooms.* Washington, DC: American Psychological Association.

Sleeter, C. E. (2001). Preparing teachers for culturally diverse schools: Research and the overwhelming presence of Whiteness. *Journal of Teacher Education, 52*(2), 94-106.

Sorensen, C. W. (1994). Success and education in South Korea. *Comparative Education Review. 38*(1), 10-35.

Spradley, J. P. (1980). *Participant observation.* New York, NY: Holt, Rinehart, and Winston.

Steele, C. M., & Aronson, J. (1995). Stereotype threat and the intellectual test performance of African Americans. *Journal of Personality and Social Psychology, 69*(5), 797-811.

Strauss, A., & Corbin, J. (1990). *Basics of qualitative research: Grounded theory procedures and techniques.* Newbury Park, CA: Sage Publications Inc.

Suárez-Orozco, C., Suárez-Orozco, M. M., & Todorova, I. (2008). *Learning a new land: Immigrant students in American society.* Cambridge, MA: The Belknap Press of Harvard University Press.

Thornberg, R., & Charmaz, K. (2012). Grounded theory and theoretical coding. In U. Flick (Ed.), *The Sage handbook of qualitative data analysis* (pp. 153-169). London, England: Sage.

Villegas, A. M., & Lucas, T. (2002). Preparing culturally responsive teachers: Re-thinking the curriculum. *Journal of Teacher Education, 53*(1), 20-32.

Vogt, W. P., Gardner, D. C., & Haeffele, L. M. (2012). *When to use what research design.* New York, NY: The Guilford Press.

Volante, L., DeLuca, C., & Klinger, D.A. (7 Feb 2019) Here's how teaching must adapt

in the age of globalization. *World Economic Forum.* Retrieved from: https://www.weforum.org/agenda/2019/02/culturally-responsive-teaching-in-a-globalized-world/

Watkins, D. A. & Biggs, J. B. (Eds.). (1996). *Chinese learner: Cultural, psychological and contextual influences.* Hong Kong, China: Comparative Education Research Centre.

Wlodkowski, R. J., & Ginsberg, M. B. (2009). *Diversity and motivation: Culturally responsive teaching* (2nd ed.). San Francisco, CA: Jossey-Bass.

Yosso, T. J. (2005). Whose culture has capital? A critical race theory discussion of community cultural wealth. *Race Ethnicity and Education, 8*(1), 69-91. doi:10.1080/1361332052000341006

Zhao, Y. (2012). *World class learners: Educating creative and entrepreneurial students.* CA: Corwin.

Zion, S., Allen, C. D., & Jean, C. (2015). Enacting a critical pedagogy, influencing teachers' sociopolitical development. *The Urban Review, 47*(5), 914-933.

Vita

Name	Andy Yen
High School	H. Frank Carey High School
Date Graduated	June 1998
Baccalaureate Degree	Bachelor of Arts, Boston College, Chestnut Hill, MA
	Major: English
Date Graduated	May 2002
Other Degrees and Certificates	Master of Science, St. John's University, Queens, NY
	Major: Adolescent Education
Date Graduated	May 2005
	St. John's University School Building Leader Advanced Certificate
Date Graduated	May 2019